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REMARKS UPON THE OBSERVATIONS ON

A SERMON preach'd before the
CORPORATION of *Bristol*, and the
LORD-CHIEF-JUSTICE HARDWICK;

On SUNDAY, the 16th Day of AUGUST,
1735. Being the Day before the *Affizes*,

By *A. S. CATCOTT*, LL. B. *K*

And printed by Order of the CORPORATION.

With a Continuation of the EVIDENCE,
till the PREDICTIONS were complete.

Craftsman, October 23. 1736.

A CAUTION.

Tell it not in ROME, publish it not in the Streets of CON-
STANTINOPLE, Cry it not in CHANGE-
ALLEY—, that the Champion of the once strenuous Assertors of
the Text against —, since reformed into Reasoners, Naturalists,
Moralists, — of the Propagators of their Improvements even to
both the Indies; or that he who pretends to be so, fled from the
Force of a few naked Hebrew Words in an *Affize*-Sermon; that he
disowned his Name, was long in a strait, that he at last found
that it had unluckily been lately proved, that the Traditions of the
Apostate Jews, and the Constructions of the Alcoran, were forged
to evade every Word about —, that they had been try'd in the
Times near a hundred Years ago, and that there was a Treaty of
Coalition on foot; that he has made his Confession, conformed his
Language, and taken Refuge under their Authors; that he thinks
himself safe; insults, and treats those as fit to be sent to Bedlam,
who dispute their Privilege; or who thought he was so mad to
venture upon Reason, Natural Experiments —, against Re-
velation; or to meddle with other Writings, from whence those
Words were taken. Let no body whisper these Things, lest—

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(Price Two Shillings.)

REMARKS
OBSERVATIONS

Los Angeles, California

On SUNDAY, the 24th of April,
1911, during the Day of the
B. N. & C. Co.
Amplified by the

1940





REMARKS *upon the* OB-
SERVATIONS *on a* SER-
MON *preach'd before*
the Corporation of BRI-
STOL, &c.

THE Reverend Mr. Catcott in this Sermon, proved from the Original *Hebrew*, that the three great Ones we call the *Trinity*, before they created this System, and Man, enter'd into Covenant, that if Man fell, one of them would take Flesh and in it redeem Men, thence they took the Names of *Elahim*; that they are of the same *Essence*, and several other Points; and that this, together with Man's part, was by Words, *Hieroglyphicks* and *Emblems* exhibited to *Adam*; and observed; and afterwards renewed by *Moses*, and explain'd in Writing by him and the other *Prophets*; as said to be performed by *Christ*,
B with

with a Note of Reference to Mr. *Hutchinson*, who has searched the *Hebrew* Scriptures, and among many other Things has stated the Proceedings of the *Jews* before and since they began to fall away, and since they have been *Apostates*, in relation to the Construction of the Scriptures, about the Points the *Apostates* differ from *Christians*, and has shewed the Forgeries and false Constructions introduced by the *Apostates*, and what the Text when freed from them says; has published 8 vol. 8vo, and is proceeding. Mr. C—— has also refer'd to the Author of *Some Thoughts about Religion, &c.*

A nameless *Legion* of — advertise, make an opposite imaginary Confession, produce Forgeries, false Derivations, Opinions, Assertions, Objections, Reflections, Suppose, Pervert, Prevaricate, Chicanery, Juggle, Rail, Bully, Threaten, Buffoon, Droll, Scoff, Cant, Pray, Exhort, &c. But produce not one Line of legal Evidence, to disprove the one or prove the other.

These Gentry set out upon the Foundation, that many of those who are called the Clergy, have been constantly and I doubt too often truly charged with: That 'tis below them, and a disgrace to their Order,

Order, that any of them should take any Information from any that is not of that Order, unless he be an *Heathen*, an *Apostate*, or an *Atheist*, and they have enforced this strongly upon Mr. *Catcott*.

The drift of their Undertaking is to persuade Mr. C—— to drop Mr. H—— and his Evidence, to enter into Dispute with them upon his own Bottom, or give up these Points, to deter other Clergymen from meddling with these Subjects under the penalty of being called Madmen, or compared with such, &c. By changing the Sense of every Assertion in the Sermon, and juggling upon their given Senses, to make them appear to be Nonsense, &c. By pretending to derive the *Hebrew* Words from *Arabick*, &c. to invalidate the Evidence in the Text, by the Pointings and Rules of the *Apostates*, to make any Word any other, to be Singular instead of Plural, or &c. by inserting or leaving out Words to make every description Nonsense, by stupid Comparisons, which they call *Etymology*, *Phraseology*, &c. so impious that I dare not stain Paper with them; to make every Sentence about sacred Things look ridiculous, to make every Emblem and every Sentence about the Redemption of

Man to be enthusiastick Terms, not be understood, with Exhortations, &c. to follow the *Apostates*.

'Tis plain they did not intend these Observations should have any Effect upon any that understand the *Hebrew* Text; but to impose upon the *Rabbinical Men*, who cannot understand, and upon those who cannot read the Language.

Mr. *Catcott* has a bad State of Health, has a large School to take care of, has not the Books necessary upon this Occasion, is too far off to know Men, and the Circumstances of Things necessary to explain these Observations; as all Rules of Decency are broken, 'tis fit to be Anonymous, and when 'tis not decent even to give a proper Name, 'tis best to insert a Rule — and let every one read it as he thinks fit.

I shall chiefly make use of Citations, out of Mr. *H* — Works, and of hints, which he has given, because those are most disagreeable to the Adversaries, and shew the baseness of the *Observers*, in objecting to Things fully proved, because they will shew the Uniformity of the Scriptures and his Plan, and that bullying Mr. *C* — will not deter others from being his Followers.

We have had an Account long ago from an *Hebrean* about 40 Miles from *London*, of the Institution of this Club, of their Resolutions to bully us out of the Scriptures, and of their Offers to him if he would be their *Catsfoot*; who having read Mr. *H*— Works, laughed at them. We are in the Case of the Armies of *Israel*, we want not great Numbers, let those who are afraid of being called Names, or &c. return Home, because in this War, *Rev. xxi. 8.* The fearful are the first who are to be cast into the Lake.

Though they give us not their Names, you may know what they are by their Creeds. The *Observer* says, p. 29. *Philo Judæus speaks so excellently of one God and his two Powers about him, one of which he calls God, the others Lord. 30. The Unity of the divine Essence, the distinction of the Persons, and the Incarnation of the Son of God I fully own. 36. That the sacred Trinity is the supream Being, which we call God, and that Princes and Magistrates are called Gods, &c. The first Part hereof, is fully proved in this Century, by the most able Divines of the Church of England. 38. I own that the Trinity in Unity, the Incarnation of the Son of God, the Cove-*

nant from all Eternity to redeem lost Man, and the Execution of it by Christ Jesus, as our Mediator, and the Duties arising from thence, which we owe to God, &c. The Apostate Jews have given us many better Confessions than these, nay, these are not only every one modern Evasions, but absolute Denials, and Banter of the Trinity, &c. as ambiguously as, and nearly in the same Terms, as their Brethren the Jews, who pretend to be converted, do. *Moses — sine Principio*, p. 22. *Hebrew Writings perfect*, p. 338, 339, 340. See Definition of *Jehovah*. *Glory or Gravity*, p. 232. See Definition of the Son of God. And see the *Religion of Satan*, and about what he calls the Eternal Covenant, in *Hebrew Writings perfect*. Their own Expressions say, they mean nothing by the Trinity, but the Imaginations of *Philo*, about his *Deus* and his *two powerful Ones*; of *Whiston*, about his *primitive Christianity*; of *Clark*, and *Sir Isaac*, about their *Deus* and their *two Creatures*, &c. as you may see *Glory or Gravity*, p. 90. with reference to the Pages in *Philo*; nay, besides these, every Expression they use, is to assert or insinuate Atheism, which has been foolishly called Heresy, so

so as to evade every Point of Christianity : This is the Gospel these propagate, so they and their Followers are in a worse State than the *Heathens* were ; they had a real Object in three Conditions, which they worshipp'd and supposed to be, and called their *Elahim* and their Θεός, but were not so ; these have nothing but *Imagination*, which cannot be a *God*, as *Eph. ii.*

II. Remember——that at that time ye were without *Christ*, being *Aliens* from the *Commonwealth* of *Israel*, and *Strangers* from the *Covenants* of *Promise*, having no hope, and without *God* in the *World*.

So *Atheists* ; therefore much more are these so, these are the *Gentlemen*, and this is the Doctrine Mr. *H*—— has writ against, and the Sermon was preached against, and which the *Hebrew* Text has destroyed.

As we have always been politically jealous of the *Papists* and their Books, and seemingly secure of the *Apostate Jews* and their Books, because there was no Prince, no High-Priest a *Jew*, to head them, so admitted them and their Books into our Schools, Universities, &c. and have agreed to call *Rome* the Whore of *Babel*, the *Scarlet Whore*, *Antichrist*, &c. and when any one offers to evade a

Truth or usher in a Falshood, or to make himself a Saint in ambiguous Words; we have called him a *Jesuit*. As the *Papists* had all their false Traditions, Practices, &c. from the *Jews*, so they had this Artifice; those *Jews* studied this several Centuries before there was a *Papist*, and the *Jews* furnished the *Papists* when they set up, as Mr. H—— has shewed at large. *Herbert's Sacred Poems*, p. 190. *But as in Vice the Copy still exceeds the Pattern.*——So the *Jesuits* have out-done the *Jews*, and one of the Pupils of the *Jesuits*, a *Protestant Jesuit*, who has been, and is deeply concerned in this Affair; and whose Works my Friend has so often explained and exposed that one cannot mistake them, has vastly out-done them both, and has out-done all his other Pieces in these Confessions, &c. would make those who have not seen his Writings explained, almost believe that an *Apostate Jew* is a *Christian*, or the same thing, that there is no difference, he can act the part of, or personate the one and then the other, as quick as one can speak, nay sometimes both in one Sentence: He can twist any Word or Sentence, mix, insert, transpose any Word or Sentence, make it signify any thing or nothing, affect to ap-
pear

pear wise, ignorant, or &c. to carry his Point.

I have been shewed a piece in Print, which has for running Title, *The Present State of the Republick of Letters*; which, as I am credibly informed, was clandestinely put in as a Preface to a description of some Parts of Mr. H—— undertaking, while in the Press about six Years ago, of which he who writ the description, having an Account from one who saw a Person at work upon it, went to the Press and found it printed, after part of another Article, and before that description in a Proof-Sheet, and so prevented its being published; which is so exactly with the same view and in the same Stile, as the *Jugglers* part in the *Observations*, that unless the Spirit of *Antichrist* can assist a Man to imitate the Stile, and act in the same manner without long Study and Practice, I can scarce mistake the Man.

Though the Party do not care to employ him, as none but he or such a One, either could or would undertake this Part, I suppose they have suffer'd him.

Our juggling *Jesuit*, expects that I should treat him as a great Man for his Artifice; so far from that, I shall allow him

no

no rank among Men, till he uses the small share of Sense he has by reasoning justly.

We are not dealing with *Greek*, with *Fathers*, with Opinions of Writers, he is here in a Case he never was in before. Here is positive undeniable Evidence : He dare not take a Sentence as it stands, affirm, or deny, or reason, but under pretence that it is not to be understood, or that he understands it not, makes any, or every Word or Sentence, another Word or another Sentence, or Nonsense, and then finds fault with what he has made ; cites of his Authorities to disprove it ; and instead of calling himself, calls Mr. *Catcott* Names. With such Jargon as this, he has kept others, who were so silly as to follow him, in play for many Years ; his sole Business is to mix, twist and confound Words or Things, so as to make the World believe, that neither what Mr. *C*— has writ, nor what he has writ, nor the Subjects they write upon, are to be understood. Would you have me to condescend to their way of talking, or his, who personates them, call Fool where he is forced to act.—Call him Lyar where he did not dare speak the Truth, compare them to Fools or Madmen, and leave the Cause, which is all they want,
be

be as silly as the *Irish* — were, who were invited, and went to a Bear-baiting while the Bill passed that, &c. I shall treat them otherwise; 'tis nothing to the purpose here for him to say, the *Apostate Jews* say so, and the other Languages they formed or forged, and construed and made Lexicons for, or Grammars of, since they were *Apostates*, are construed and formed so, or that he, as great an *Apostate* as any of them, says so; nor saying there is no such Instance, nor any Rule in any of their Languages to support this: It is otherwise by the Points and Rules the *Apostates* have made for the *Hebrew*, and for all their other Languages. His Allies, before they knew what to evade, and before they were so wicked as he is, have in the LXX given their Evidence for me, and that determines the Cause. The *Apostates* say, the Day the LXX was published their Faces turned black —, &c. Several of these Men, besides the other Marks, have those upon them. As the Followers of the *Apostate Jews* have drawn in the Party, and this *Juggler* does not know the Letters of the *Bible*; they have retain'd one who follows none else, and made him the *Catsfoot*, to venture burning for them, to help them out if he could,

could, or bear the blame; one would take him to be one that knows nothing, but a School-Master finding Fault with another, for not, right or wrong, observing his Master's Rules, and treats him as they do Boys, with *ipse dixit*; but the Party had no better Cards, so no other Game to play by him. As these assume the Air of Religion, being in earnest and grave, they have supplied them with a *Droll* or more. This Species are so numerous, that I only guess who he is. If the Party had had any Thing to offer, they would never have made choice of any of these, but would have appointed Men of Parts and Reason. If he that converts a Soul, shall shine like the Stars, &c. in Heaven, what Idea can one frame ugly enough, for one who has perverted Millions?

Perhaps this Principal may say, truly, that he has made the most of his Cards, and that he had no other Cards to play; but was forced for want of good Evidence to offer any Trumpery, make the Subject, the Undertaking, the Author and the Publishers the Subjects of his Drollery; whether they or we abstractedly are mad or otherwise, is of little or no moment to the World: But whether their Evidence, Constructions, &c. were framed
for

for the Eternal Destruction of Men, and ours for Men's Salvation, is of great Moment, and Banter shall not determine it.

The *Observers* give you to understand, that they have been Dictators, and are very angry that the Scriptures should dictate to them. Nay, we may reasonably suppose, they are the Heads of the Party who assume to talk at this rate, beg the Question, and place themselves not only as indifferent, but qualified as proper Judges of all Evidence, Things and Men, as they have not told their Names, and none can know on what side they are, but by their Confessions, which cuts off their Indifferency; or who they are, but such as are acquainted with them, by their manner of Writing or Conversation. Does it appear in their Performance, that they have either Learning or Knowledge in *Divinity* or *Nature*, or in the Methods which have been taken to reveal them, or even Capacity? But that one of them has studied the Artifice of Evasion, another the Languages and Grammars of the *Apostates* contrived to hide both, another the Science of Drollery, &c. upon Matters of the highest Importance, which though he has practised from

from a Child, has made, comparatively, a poor Progress.

If our *Observers* pretend to make their own Defence, or to be Attorneys, or Council for the Criminals, they cannot be Evidence nor Judges of what is Evidence, if any such could be against the Text. 'Tis a settled Rule, that none can be permitted to give Evidence till they prove they are not interested in the Cause, or not guilty of the same Crimes; and that none can be Judges in their own Cause, nor of the Legality of Records, nor of Judgments given by infallible Judges produced against them. They may make Exceptions to the Evidence, and offer Reasons; but they must be submitted to the Judge. They break through the Rules of all *Courts*. They take upon themselves at the same time to be Parties or Criminals, Evidence, Judges of the Prosecutor's Evidence, and to be Judges of the Cause, and finally of the Prosecutors. Some Counsel, as Sir I — have given Precedents for foul Language: Others, as ——— for Banter and Drollery. But no Criminal at the Bar ever durst before these, offer to set aside the proper and final Judges, and their Judgment. I hope

hope one of Mr. C— Audience will not allow of this Proceeding.

As the Explication of the Things in Mr. *Catcott's* Sermon, was not quite carried through the *Hebrew Bible*; so not to the *Greek* in the *New Testament*: He carried them no farther. The *Observer* takes hold where he left, gives his Explanations, then makes them odious, or *&c.* I must endeavour to shew, though in miniature, that these things are perfectly expressed, and are uniform from the beginning to the end.

The first time, and the only time that you made a noise, which any indifferent Person took any notice of, and for which you had any Pretence of being in the right, as has appear'd by every thing you did before or since, was not for the Affection you had for any — or for the sake of Christianity, but out of meer Fear; for there was no real Danger, that you should be restrain'd from the Liberty of twisting and wresting every Subject in it, or any that is great, true, and sacred, till you have, in your way, made nothing of it. There were many others who made a great Noise upon former Occasions, as well as then, for the same or such Reasons; who never did any thing for the
Service

Service of Christianity, nor ever will; but all they can to destroy it. If what you pretended to fear had come to pass; and you and they had not had Liberty to go on in the old way, your and their Mouths had been stop'd; and you would have had a vast Load less to suffer for. And if you had not been restrained by force, you would have defeated what you pretended to desire, and would have introduced what you pretended to avoid; and if ever it be in your power to act without restraint, you will do it effectually. The good People of *England* have such an Aversion to juggling, that they believ'd every Subject you writ for, was false, and would have chosen the contrary.

We who believe that there was, and is a Person of the *Essence in Christ*, think his Word sufficient to give us right, and direct us to search the *Hebrew Scriptures*: So to enquire into the Conduct of any one, or every *Christian Church*, and protest against any thing they have done, or do contrary to the Scriptures; much more that we have a Right, and are obliged to enquire into the Conduct of the *Jewish Church*; and most of all, into the Conduct of those cursed Villains the *Apostate Jews*, who are no *Church*, and endeavour
to

to rectify what they have done amiss, especially when *Christ* has given us so many positive Commands to do so. Though 'tis proved, I shall not urge *Christ's* Omniscience to you, because you do not allow it. But as you make him the best Translator of the Scriptures, We desire you to explain how he could be so, without either taking it as it was written, or having Omniscience, when he says, *How is it written?* if he meant not the *Scriptures*. For if he had approved the LXX, or any Translation, he must have said, How is it translated in the LXX? or &c. If he had meant Traditions, he must have said, Is there not, or there will be, such a pretended Tradition? If he had referred to Pointing; or arbitrary Rules of Grammar, he must have said, You cannot now understand the *Scriptures*, but there will be Points and Rules forged, to make them intelligible. If he referred to Derivations of Words in the *Alcoran*, he must have said as above, You cannot now understand the *Scriptures*, but there will be an *Alcoran* forged, and then they may chuse any *Mahometan* Word that is any thing like any, so every *Hebrew* Word; and any of the Constructions the *Mahometans*

metans give each Word to explain them.
But to come to the Rationale.

As Mr. *H.* has in a plain open manner shewed the World the Necessity there was for what he has done, to be done; the despicable State the Translations were in; how they came to be so; the Methods he has taken to set them right, in a simple natural Manner, by restoring the Idea to every Word of the Root, where the *Jews* had alter'd it; and we see the Light that is risen from this Undertaking, and what vast Numbers have approv'd it; and as you in your *Observations* are forced to confess what he has proved, and what justifies his Undertaking, that the *Jews* have been guilty or ignorant, and have not given us the Roots, nor Sense of the Words, which we take to be of the greatest Importance; and as you have shew'd no other Objection against the Method of his Undertaking, but the Newness of it; tho' it has been long aimed at; and as you have taken up, or begun another Method, far newer and stranger; so as the Translation is to be set right by one or the other of you; the Question now is, which Method is to be follow'd. One might have expected you would have given some other Account; what moved you to oppose

oppose this Undertaking, whether it was from without or within; whether you are ordain'd or only licens'd to teach; whether you profess natural or reveal'd Religion: If reveal'd, as you strive to evade the *Essence* in *Christ*, and mention not the *Holy Ghost*; you ought to have told us, whether Revelation was given to Men by the Angels who draw near to the Divine Majesty, and with whom your Brother *Mahomet* pretended to correspond; or by the Spirit that is in your Comrades the *Quakers*. You seem not to boggle at asserting the Authority of the Rules and Pointing of the *Apostate Jews*; but when you come to the *Alcoran*, you seem to address Mr. C. or your Readers, to give you leave to introduce it. They can give no leave, so you ought to have told us whether you, as the rest of your Brethren pretend, when they set about such Designs, sought the Lord before you went about this great Work: What was the Form of the Prayer; as you leave no *Essence* in *Christ*, whether you approach'd the Divine Majesty, or you had an Intercessor: If one, whether it was one of these Angels, or *Mahomet*. You would oblige your Brethren, especially those who are pursuing this Project, if

you would give them your Form of Prayer : In the Preamble, by whom and to whom you made your Addresses ; for what Ends you desired to avoid the words *Elahim, Cherubim, &c.* and for what you desired to find other words with other Constructions. Whether it was to ask leave to derive the Words in *Scripture* from Words in the *Alcoran*, or to give them the Senses the *Mahometans* give them, or both ; or to direct you to find proper Words and proper Senses there, to serve your Purposes ; because that would serve all other Undertakers of that kind, for changing the Sense of all other Words in the *Scriptures*. How you know or prove your Prayers were heard and granted, and what Directions you had to make this Attempt. How you knew whether by *Bath-Kol*, by the *Light within*, or by the *Second Sight* ; the same Form, with a little variation, would serve for your *Profody Gentry*, and the same Spirit would assist them, when to put in, and when to leave out, to make the Lines of due length, to make a parcel of old Songs of the *Bible*. If it is not the same Spirit, you may take in Words that may spoil their Measures, or they may leave out Words that may spoil your Cause. As
for

for what relates to the *Jewish* Rules and Pointing, though when the Oracles in the *Cherubim*, &c. ceased, the Devil's Oracles ceased; yet the Spirit of *Antichrist* was permitted, nay predicted, to act in the *Jews* and their Followers; and that Spirit now acts stronglier than ever. Therefore you ought *plainly* and in *sincerity* to let us know, how you are moved and directed in your choice of *Arabick* Words, and in the Constructions of them, to set aside the settled Sense of the Root of each *Hebrew* Word, and what Spirit it is that moves you; that we may know what sort of Spirit it is, that we may try the Spirit, and believe or reject. And as the Scriptures were certainly directed by the same Spirit, and are now proved to tend to one End; if this new Method of yours, which will never be at an end till every Word in *Hebrew*, and its Construction, be proved in your way from *Arabick*; which cannot be done by you, and all your Friends in our Time, nor compared whether it be of one Piece and Sense, and Truth, for many Ages after, unless you can by your Spirit give us at present greater Proof by Miracles, than those who writ the Scriptures did; unless you use *Mahomet's* Method to drive

it down, we must charge you with being Impostors, and must leave this Attempt to be disproved and exposed by Posterity.

You are guilty of the same Crime, which Dr. B—— found C—— guilty of, and for which C—— would needs hang himself. A Bishop in the *Empire*, was accused of erasing some Words about these Affairs, out of his *Bibles*, and the *Emperor* upon Proof, made an Order to re-insert them. C—— left out the first Part, and printed the second: You do not tell us, who made the Alterations in the Text by pointing, &c. that is, who put them in, and so put out the Evidence in these Articles of Faith, but retain the Points, &c. and charge us for striking out those Alterations made by Points, &c. and restoring this Evidence; and this in dispute with one, who has taken from another, who has proved who put them in, and so erased the Evidence, and who has given Demonstration that he ought to strike them out and restore the Evidence.

And what is still worse on your side, he has proved not that they were juggling but professed *Apostates*, that they were the immediate Issue of those, who had seen the Miracles of *Christ*, had heard

heard the Scriptures explained by the Inspired Men, and had scaped that terrible Destruction of the *Jews*. That they spent near 500 Years in forging their Writings, and in contriving Rules, Points, &c. And he has undeniably proved that they inserted the Points, formed Rules, &c. to destroy the Evidence of every Article in Christianity, and for no other End; and that the Works of these *Apostates* are framed in contradiction to Common Sense, to Knowledge, to Faith, to Salvation. You may see what *Rabbinical Men* are, *Hebrew Writings perfect*, p. 52. See also *Glory or Gravity*, p. 151, & seq.

When you introduce your Rules, you should have shew'd that they are Uniform, and hold with the same Signs, or &c. throughout the Text wherever they occur, and not tell us what Rules the *Apostates* have made by pointing, or &c. which will not hold; because Mr. H— has shewed Numbers of Rules which hold universally, and are Proofs, that the Rules in that Language arise from the Language, and are not to be formed to answer the Designs of any Set of Men after the Language was dead. These are the Reasons why I follow his, and reject

yours. The *Apostles*, &c. treat all these Traditions as idle *Jewish Fables*, and yet it was predicted some would follow such, 2 *Tim.* iv. 4. *And they shall turn away their Ears from the Truth, and shall be turned unto Fables.* So as the *Apostate Jews* plead, *Jer.* vii. 10. you may, that you are *caught* (as your Brethren term it, predestinated) *to do all these Abominations.* But to clear Providence, what aggravated the Crimes of the *Apostates* was, that none had ever such clear Evidence, and those of their Followers, so of these, that none had ever such positive Warnings; and for that Reason, none upon Earth were ever permitted to do so much Mischief in seducing others, as the Masters; because Providence could not justify giving further Assistance to those, who would follow after such Warnings, so no Instance of any such Blindness, nor of any Curse lying upon any Set of Men, Masters and Followers, such a Number of Years. No Lyes were ever told, equal to those they have told, no Objects of Credit or Belief, so incredible or impossible were ever offer'd. None ever followed such blind Stories, but such as rejected the Scriptures, were under the Curse, or were forced. Nor even

even would such Creatures as the *Cats-foot* ever have looked at them, if School-Masters had not taught them while Children, before they could distinguish.

Would it not have looked like those who had some regard, even but to Appearance, left, if before you had produced this in Evidence, you could have given yourselves, or even the Authors of your Evidence a fair Character; have attempted to shew that they were not Parties in the Cause; that they had not apostatized and renounced *Christ*; that they had not been nibbling at the *Records*; that they had not forged what you produce; that they had not given Constructions and Rules, by which the Translations are full of Contradictions and Nonsense.

And as he has shewed, *Hebrew Writings perfect*, p. 212. why Tradition was rejected by *God*; how this Trumpery was introduced into this *Church*, and has confirmed it by the Opinion of one of your chief Oriental Men, viz. to get quit of the Authority of the *Pope*, as you may see, *Hebrew Writings perfect*, p. 194. and that p. 200. there was no Occasion for any help to understand

stand the Scriptures, but the LXX. And that by taking in these pretences to Oral Tradition, you have allowed, nay confirmed Tradition the Foundation of *Poper*y, and by this Concession, *p.* 197. given it Authority to alter, and so renounced both *Old and New Testament* : Might not one have expected, that you who have made so many pretences, and have been tolerated for no other Reason to be mentioned, but to make a Noise against *Poper*y, should have at least offer'd to have quitted us of this double Yoke, *Apostasy* and *Poper*y. If the *Hebrew Scriptures* are to be construed by the *Apostates*, we had better have had none. And we had better have had no Reformation, than embrace the Doctrine of the *Apostate Jews*, and the Derivations of the *Alcoran*, and Constructions of the *Mahometans*.

The Sermon is said to be about Sacred Things, recorded in a Sacred Language, by the *Holy Ghost*, nor about the Sentiments of *Apostates*, *Turks*, *Tartars*, or *Hottentots*. Had it not been a little better Treatment to your Readers, and something like that you never practised, if you had told them, when you introduce your *Arabick*, to set aside the Meanings

ings of the Root of each, or several Words in the Sermon? How you knew that there were any *Arabians* then in the World, what Language they spoke, what Objects of Worship they had; whether they had any *Elahim*; whether they were the same as created this System *Jehovah Elahim*; whether they had any *Revelation*; whether it was in Writing, and in what sort of Letters, where those Writings have been since kept, and by whom; whether those who kept them, were Believers or Unbelievers, who they were that translated them, into what Language, what they knew, or we can know, if such Words had been retained in the *East*, what the Antients mean'd by them, or *&c.* And how you know that Words in *Hebrew*, were not originally of that Language, but derived from *Arabick*; had not each the Signification of other Words of the same Root; particularly, how you know that the Prophets did not understand the *Plural* Words, to signify several of the same Ideas, as they understood the *Singular* had; and how you came to offer Instances of the usage of Words, which are *Plural* in the *Hebrew*, *Singular* in the Translations, Lexicons, *&c.* of the *Apostate Jews*

Jews. or *Mahometans*? Could not you have told us before-hand, what all the World knows, that they have renounced the *Elahim*, and could not have it writ *Plural*, nor *Cherubim*, or &c. And that the *Apostate Jews* did this in Defence of the Villanies of their Ancestors, and you tell us yourself, that this in the *Mahometan Religion* was driven down by Force, so can in no Sense be any Evidence. What will Mr. H—— say, if I admit *Apostates* and *Mahometans*, and their usage against *Elahim*, when they have no such Word? The *Mahometans* have no *Names*, nor *Elahim*, but *God* and their *Prophet*; you may as well bring the Writings of Rebels and Traytors to prove the King has no Right; the Practice of Bauds and Whores in *Drury-lane*, to prove Whoring is no Crime. *Christ* says, *Mat. v. 18. Till Heaven and Earth pass, one jot or one Tittle shall in no wise pass from the Law, till all be fulfilled.* As one of you said by Mr. C—— about his Sermon, I wonder at the Ignorance and Impudence of the Man, that dares produce a Forgery, an Usage, or Construction from Vagabonds, to cut off *IM* in *Elahim*, and consequently

quently in all the *Plural* Words which are joined with it.

He who you have made your Enemy, has in his *New Account of the Confusion of Tongues*, p. 190. shewed the State of *Arabick*, p. 195. Things to be proved before it be admitted, p. 204. The Consequence of admitting it, p. 201. How the Scriptures are to be interpreted without it; and has set it, and all your *Oriental Languages* and Translations, in such a Light, that it is no longer in the power of all your Allies, to impose any of them upon Mankind. He has shewed 'tis all Forgery; so all your Imputations of ignorant Blunders in Mr. *Catcott*, who had such Education, as your *Rabbinical* Man had, in neglecting your Points and Rules, are wilful Blunders in you, and much worse Subornation; and what is still worse, preferring these Forgeries to the *Text*, writ by *Prophets*, by the Direction of the *Holy Ghost*, attested by Miracles, &c. till you have proved their Authority to over-rule the *Text*. And by the by, please to tell us what became of the Men or Man who pointed the rest, that he did not point that Parr, which stands un-pointed in the Book of *Numbers*, and if there was one

Bible

Bible pointed what became of it, that it could not be all copied.

If you had been able, you might have shewed us some Account what the *Hieroglyphicks* and *Emblems*, &c. were for, that has been long looked for by many, before you, had under the pretence of Ignorance, ridiculed the Account which is given of them, or brought the Opinions of *Apostates*, not to shew that he differs from them, but to set aside the *Text*.

When you bring the Translations of the *Hebrew*, as Evidence to overturn the Evidence of the usage of Words in a Root: So in the Sermon when you write to the People, and appeal to them for, and persuade them to give you their Votes; would it not have looked like common Civility, to have told them who the People were, who made these Translations, what Skill they had in the *Hebrew*, what *Religion* they were of, or what Principles they had, and many other Things necessary, before People can give you their Votes in this Case; because your Enemy has done all these Things, and they must now be forced to read his Works, to give Judgment between him and you? When you talk of *Phraseology*, and your Droll plays

plays his Jests upon the Scriptures; it had been proper, if possible, to have shew'd that they are idle insignificant Writings, writ in a vague Language, by Men who had no Guide, nor any Authority, before you had compared them with the idlest Nonsense, you or the greatest Fool you could meet with, could by Nature or Art invent; especially when he who you oppose, has proved that they are writ in a manner worthy of their Authors. You may give in Answer, *Dan. ii. 10. There is no King, Lord or Ruler, that asked such Things, at any Magician, or Astrologer, or Chaldean.* What have you proposed to us for following you? nothing but to make the Scriptures Nonsense; to keep the Word *Lord*, which the *Apostates* forged instead of *Jehovah*, and the *Mahometan* Word *God* instead of *Elahim*.

The Divines have long desired, to have these and such important Words construed from the *Hebrew*, and have attempted to construe them, as you may see in Mr. H——— *Hebrew Writings perfect*, p. 311, &c. And he hath construed them from the *Hebrew*, in a manner that cannot be alter'd, and shew'd in his *New Account of the Confusion of Tongues*;

Tongues; that the *Hebrew* can have nothing to do with the *Arabick*; though you pretend you will not look at it, nor own it; we know your Cause has been fairly heard, and your Representative was non-suited, had no legal Evidence, so durst not stand to hear the Verdict, and our Council was reprimanded by a Judge, for offering so many strong Arguments, and producing so many of your own Party in Evidence, so taking up the Time of the Court, when there was nothing to be said against them.

You tempt us with the Bait of Self-sufficiency; of saving ourselves by *Morality*, or &c. or of all being saved by one of ourselves alone; who you make Mediator, as the *Turks* make *Mahomet*. Mr. H—— has in the beginning of *The Use of Reason recovered by the Data in Christianity*, shewed what a created Saviour could not do, and though your *Advertiser* gives him the Epithet of *Self-sufficient*, he is the furthest from that of any Man alive, he has shewed sufficiently there; that neither he himself, nor any other created Being, could have saved or can save him. Nay, even that *Jehovah* could not in Honour or Justice have saved him, without perfect Obedience and
full

full Satisfaction performed for him, by a Person of the *Essence* in Man. Mr. *H*—— has clear'd the *Text* of all the false Descriptions of visible Things, of all the false Accounts, Contradictions and Nonsense, about Actions or Things we could not see, which stand in the Translations, and given us in vast numbers of Places, the true Meaning of the *Text*, inserted Truth and Sense. Has shewed us the Genius of *Hebrew Language*, prov'd every Thing by Examples and Authorities, has shewed all the Methods of exhibiting the Terms of Grace; and brought all the System of Nature to prove that he construes right, shew'd us how by Ideas taken from Objects of Sense, and their Actions, to obtain Ideas of Invisible and otherwise Incomprehensible Objects and their Actions. Has made our Senses Judges of the Veracity of our *Creed*, has made *Philosophy* subservient to *Christianity*, has from the *Scriptures* shewed us the Existence and distinct Operations of *Fire*, *Light* and *Spirit*, in the one Substance of this Machine; and the Application of the *Names* and their Actions, for the Names and Actions of *Jehovah*, *Elahim*. Given us more Knowledge than the most extravagant Man

could have expected, even from the Scriptures, and Hopes, nay Certainty, that if he lives, &c. he will give us more. He has drawn us by the Cords of a Man, and nothing but Force, nor even that, will hinder Men from following him.

Shift the Scale, and make the Descriptions in the *Text*, you pretend to allow to be *Scripture*, to be Common Sense according to the Translations, or any your Party could, or would ever give them, or allow these, or at once renounce the *Scriptures*.

You have *caught a Tartar*, if you could kill a sick *Parson*, or worry him out of his Senses, or what is still worse pervert him, though that is almost impossible, that will not do your Business. If you could have worried the Original before he had got Issue, you had done your Business, now 'tis too late. Our Friend is an old Soldier, he has drawn you into an Ambuscade, he has Followers enew to stop your Career, he has been a Spy and acted Incog. all the late Wars; you knew not what he was about, you have been laughing at him for a Fool, a Madman, till he has nailed all your old Artillery, which would be useless to him, and seized and turned the rest upon you; and

and though you are new casting those he has nailed, he has touched them with a Tincture, which will make every one of them fly at the first Proof, and new-digg'd Metal will do nothing. He has often told his Followers they had nothing to fear, he had left you nothing but Forgery and Scandal. You have nothing but the small Arms, which you carry about with you, Leather Guns that shoot nothing but Dirt and stinking Breath. He has the heaviest Artillery that ever was seen in the World, which will shatter you and your Arms, blow you and them into the Air; so that when you fall, none will be able to own you, nay, even the Earth will not stop you, you must fall into ———

Mr. H—— has shew'd all the *Hieroglyphicks*, all the *Emblems*, all the *Religious Actions* of the ancient and later *Heathens*, were the same as those revealed to, and taken from the Believers, and apply'd to the *Names*, the *Heavens*; and so has made them all; and all the *Opinions* of the *Philosophers*, all the *Writings* of the later *Heathens*, the *Classicks*, &c. Evidence for the *Text* and for his *Writings*.

D 2

When

When you were in possession of the Pen, you have stiled every one who stood in your way, Ignorant, Madmen, or Fools: And 'tis your utmost Inducement to all, to leave a certain Gentleman, because in your Opinion he is Mad. If he were not so, or &c. in your Opinion, we would not follow him. You have given us your Opinion in many other Cases, and we have strong Evidence; and now 'tis our turn to prove that not only you, but all your Adherents are not only so, but far worse. Therefore, we desire to be excused, from taking your Opinion without undeniable Evidence, for that or any other Thing you say.

If your Scheme would have born it, perhaps, it would have been as much for your Credit, before I have done with you, if you had said he had been a cunning Rogue, or &c.

As the *Observer* has observed no Order, but put here a Scrap and there a Scrap of the same Subject, so endeavoured to confound every Thing; I am forced to follow him backward and forward, to bring what he says upon each Subject together, and answer it in its proper Place.

To

To begin with אלה the *Radical Letters*, the *Root*, the *Verb*, the *Noun Singular* of אלהים and the *Root* of אלוה the *Participle Passive*, p. 7. The *Observer* says — The Word (*Elahim*) is writ above 600 Times in the *Old Testament*, with an O — and *This Author himself owns*, p. 9, line 3. *That the Word in the Singular Number is El-oah*; and draws Inferences. Mr. *Catcott* says nothing there of the Word *Singular*; but אלוה a *Participle Passive*. The Words אלה and אלהים in some *Bibles* have the forged Points of the *Apostates*, for, or to insert the *Vau's* and confound the Words; but if the *Observer* had writ the Words in *Hebrew Letters*, it would have appeared that they have no Letter *Vau*, either in the *Singular* or *Plural*; and to avoid that Confusion, was the *Mystery* why Mr. C — writ, or sounded these Words with an a *Elah* and *Elahim*. And the *Observer* knows, that the Letters in גבה are radical and so formed thoroughour. *Jer.* iii. 6. גבה, ii. 20. גבהה. *Gen.* vii. 19. גבהים. *Isa.* ii. 11. גבהות. *Psal.* cxxxviii. 6. גבה, *Participle Passive Præterit*. And he may see in Mr. H — *Hebrew Writings perfect, and the Alterations by*

the Rabbies forged, p. 284. How the Participles, are naturally formed by the Insertion of the Letter *Vau*, &c.

He p. 13. makes אלה, a Noun, and p. 15. derives *Elohim*, from the Arabick Verb *Alaha*, to worship religiously, and says that it is a Participle of the Passive Voice, and signifies, that Being who alone is religiously to be worshipped. Hebrew Writings perfect, p. 443. R. Isaac Arama in *Tzeror Hammor*, cited Buxt. Arc. Fœd. p. 339. speaking of *Manna*, and of some pretending to derive it from the Arabick, or Latin, says, *Unde Israelitæ Linguam Arabicam——habuissent——cum tum Temporis illæ Lingua nondum fuerint in mundo*, Gufetius *Com. Ling. Ebr.* p. 46. P. אלהים. *Alii ergo Ebraicâ hâc radice relicta, malunt Arabicam accersere, nempe אלה adorare, sed parum aptius. Nam (1) Lingua Ebraicæ, primariæ ac matris, voces, imo præcipuam vocem, deducunt illi ab ejus Filiâ, quinetiam unâ ex natu postremis, Arabicâ. (4) Vox אלהים tam antiqua est in usu, ut ante Lapsum in Colloquio serpentis & Evæ adhibita fuerit, teste Moysis recitatione: non nata est igitur ex Arabismo.—R. (6) Nec magis videtur quomodo illud verbum, si tale fuit,*

fuit, aspernari potuerint, aut non-usu oblivioni tradere, qui interea Dei adorationem proficientes ac exercentes, nullum sibi æque ei exprimendæ Commodum retinissent, nam *אלהים* & *אל* tropica sunt & generaliora. (7) Illa horum duorum verborum imperfectio potuit Arabes movere ut istud *אל* facerent. (8) Cum Antiquiora Christo monumenta Arabica non extent, incertum est an verbum *אל* prius extiterit, temerè igitur affirmatur dedisse originem nomini *אלהים*.

One might have expected that the Observer, who has railed so much at another Man's judging of, and taking from Accounts of Things which are printed, should have kept out of a far worse scrape; judging of, and taking from Things not in being; should have first proved to us, which was the *Original Language*, from which all the rest were, as he calls it, derived. He has made a Slip sufficient to determine that p. 12. *But the Syriack and Arabick when derived from the Hebrew, and should not then have derived the Hebrew from these later Languages, which he doth when he pleases, as he does Elahim here. When Moses writ, had they not a Word in the Hebrew Tongue, which could express, that those*

who created this System, took their Denomination from Actions they had performed before the Creation. A Word in common Usage to all Nations under Heaven, even if there had been any *Arabs* then to them, without borrowing a Word from the pretended *Language* of the *Arabians*, not forged nor writ till Thousands of Years after. Explaining *Hebrew* by *Arabick*, could not then be introduced, nor by his *Masorites*, nor by any till it was forged and writ. This was the Ultimatum of the wickedest of the *Apostates*. This is the highest Degree of Sin against the *Holy Ghost*. This doth not only, as Pointing, twist or evade his Evidence, but takes away the whole. He may see in Mr. H—— *New Account of the Confusion of Tongues*, which is an Answer to a Bastard got by a late Ch—— on the Body of the *Alcoran*, father'd upon a dead Bishop, and called *Jacob's Will*, and no where else; how all those *Languages*, particularly the *Arabick*, took their Rise; and how they were framed to impose upon such Creatures as he, and his Accomplices. Would he have the *Apostates* first, and *Believers* after, to go on for ever in these Delusions?

He

He is not willing to know, that *Hebrew* Words for a Person or Agent do not give Ideas of what other Persons or Agents are to do to that Person or Agent, but of what that Person or Agent does, or does to others; so take their Names from the Actions they perform, and not from what others do to them, which would denominate them passive: So say his Masters the *Jews* cited *Hebrew Writings perfect*, p. 310.— *Reliqua vero nomina ipsius gloriosa significant Equivocè, et cum mixturâ eo quod sint derivata ab operibus similibus eis quæ reperiuntur in nobis, with Instances. So Gussetius, p. 46. N. 6. Imo ipsum nomen אלהים illud est quo constructo cum homine Deus ostendit favorem, etiamque gratiæ fœdus. Gen. 17. 4. Et alibi expressit, quod repugnaret, si a maledictione derivaretur. (7.) Aiunt sic se denominantem Deum innuere quod offerat fœdus suum interposito juramento ineundum cum hominibus.* He mistakes the Purifier for the Covenant, and, instead of conditional, makes the Obligation absolute; so *maledictione &c.* and urges the Arguments the Observators urge. Instead of what he puts, let him put this to the Votes of his Readers.

But it will not do his business to alter the Construction, without altering the Number; for any sort of Three who created ruins his Cause, he wants to have it singular.

He shews, that where *Elahim* is used in *Hebrew*, the word is, as he makes it, sometimes *plural*, sometimes *singular*, or a Letter is emphatical in *Chald. Syr. Samar. Arab. &c.* unless he designs to poll for it, he loses his end to prove it a *singular*, and proves, if they were admitted, they prove nothing.

He, p. 16. construes from *אלהים* is not willing to take any notice of the *singular Noun*, or of the *plural*, leaves out the Reason of the first Commandment, and construes *Elahim, Gods*. Says this agrees with *Deut. vi. 13. Thou shalt worship the Lord thy God*; which, he says, *Christ* confirmed in the New. According to the *Arabick*, without regard to the *plural*, the Lord *אלהים* thy that who alone is religiously to be worshipped, thou shalt fear, and him shalt thou serve, and in his name shalt thou swear. So *Exod. xx. 1. I am Jehovah thy Object worshipped*, which have brought thee forth of the Land of *Egypt*, out of the House of Bondage, thou shalt have no other

other *Object worshipped* before me. Where is the Name of Delivery, Expression of Obligation, or of the End or Design of worshipping? Mr. H—— cited this in *M—— sine P.* p. 104. and in *Hebrew Writings perfect*, p. 319. and it has taken in the *Observer*, and is loaded with 1000 Contradictions to common Sense. Mr. H——, as the *Observer* observes, is not very complaisant; he makes all the ill-natured Objections to every Assertion he himself writes, and examines them in the Root through the whole Scriptures, before he publishes it, and does to others as he does to himself. If he get hold of this, and make all the Objections he may justly make, he'll make you in Mr. Collins's state, fit to hang yourself. *To worship alone* cannot be in any Verb, because 'tis impossible, so not in the *Participle*. Worship is a religious Act; *to worship religiously* cannot be in one Verb; *is to be* is no Sign of the *Participle Passive*, but indefinite. It can but be *that Object which had been worship'd*, so could not be named till after the Formation of Man, nor till he had *worship'd it*; so could not have this Name till then; so could not be a Denomination of the *Creators*, but of some Idols,

or

or &c. He would make it confined to or explanative of *Jehovah*; so far from that, that it is put in opposition to *Jehovah*. In *Castel. Arab.* p. 120, 121. you may see the various Senses he gives to this Root; so in *Scripture*, 2 Reg. 17. 28. *The Priest taught them how they should fear Jehovah.* ver. 29. *Howbeit every Nation made אלהיהם Deos suos* (their Objects worship'd.) (You have made it a Rule, that where there is a plural Nominative, the Pronoun *Vau* postfixed to a Plural Noun in the Accusative Case, or &c. is Singular, that like most of the rest is false; 'tis here Plural, and is always so.) So in the Text, Deut. 6. 13. the Postfix η thy Object. If this Object was alone religiously to be worship'd, what Property could the *Israelites* have in it, exclusive of others? They could no more say so, than they could say my *Jehovah*. Gussenius, p. 63. G. 9.—*dicendo Jehova Sabaoth Deus Israelis Deus Israeli est. Præsupponit prius, sed obstat posterius. Pater enim prius esse fœderis quidem, sed posterius exercitii actualis favoris.* Gussenius, p. 47. Z. endeavouring to describe the difference between the *Elahim* and *Idols*—*virī fidelis dispositio erga Deum tria complectitur,*

titur, ideam, fiduciam, & amorem, unde cultus:—Religio enim est affectus erga quoddam objectum conceptum tanquam supra naturam, supraque conditionem humanam erectum, adeo ut possit momento, & absque mediis, ipsoque nutu, mittere bona iis qui ipsi placent, & mala displicentibus, unde cura placendi per cultum.—quare homo facit *אלהים* id quod ita cogitat, in quod ita animatus est, & quod ea ratione colit.—Data est interdum alia ratio, nempe ratio imaginis, Jud. 18. 24. *אלהים* nam præter ea quæ de Idolis dixi, Micha spectabat suum opus ut imaginem unius veri Dei, Dei Israelis, Jehovæ, teste Chap. 17. 2, 3, & 13, & al. He could not add the Definition of *Elahim*, for the Mistakes he made above; nor, that they had sworn to make those happy who would accept of that happiness; but he has unknowingly done it, under making Images of the Actions of the *Elahim*, exhibited in the *Cherubim*. The *Observer*, p. 14. desires, or banters Mr. Catcott, not to bind them to the *Hebrew*, and damn them all, but look into the *Greek* and *Latin*, and do as other School-Masters do, when they meet with a word they cannot derive, so construe, as *Θεός*, and give themselves no further trouble, but make

make a *Theme* of it: If that were the case here, or if I were inclin'd, Mr. H. has lask'd the School-Masters, &c. so, for such and other Tricks, in his *Treatise of Power Essential and Mechanical*, p. 129, that I dare not venture. Those who form'd these *Languages* knew nothing of *Hebrew*.

P. 14. Do Words in a Translation, such as Θεός, &c. they own they understand not, alter the Sense of the *original Hebrew Words*, which are understood?

He, p. 16. 26. 37. flies to his last Shift, says *Christ* confirm'd his Translation of *Jehovah Elahim, Lord God*, that he has copied from the best Translator in the World, cites Instances, and ridicules what Mr. Carcott has offer'd.

The *Holy Ghost* choosed to write the *New Testament* in Greek, a *Heathen Language*, for many Reasons; perhaps one, because all the other *Languages*, which the *Apostates* had used, were so poison'd by them, that they could not be used: And if any one of them had been used, we should have been at their Mercy, for the Construction of it. The *Observer* has made *Christ* a Translator of *Elahim*, and that he makes it Θεός, *God*. He says 36, 37.—*Then his Meaning must*

must be, that the Sacred Trinity is the
 supreme Being, which we call God; and
 that Princes and Magistrates are call'd
 Gods in an inferior Manner, as particu-
 larly in his Text, Psal. 82. 6. The first
 Part hereof is fully proved in this Cen-
 tury, by the most able Divines of the
 Church of England: And he needed not
 be at so much pains to defend the latter
 Part, because it was never denied. Our
 Saviour's Quotation of this Text in the
 New Testament, which our Author has
 omitted, and his applying it in this Man-
 ner, is more to the purpose, than all the
 Arguments, which this Author has pro-
 duced. The Quotations from this Text
 are Job. 10. 34. where he cited *Elohim*
 in the Text in the Sermon, *I said ye are*
Gods, and then 'tis plain he cited
 v. 35. *If he call'd them Gods, &c.* to a-
 void the Execution of the Law against him,
 for what they supposed to be Blasphemy:
 So where St. Paul cites *Exod. 32. 4.* *Ux*
 which is render'd *a Calf*, and which has
 been supposed to be the *Cherubim*, for
 the Word also signifies a Chariot or Car-
 riage, and must include what was upon it,
 doubtless *inter al.* *a Calf*: As the Ark
 was a portable Base for the *Cherubim*,
 and is frequently used for the whole, and
 because

because there was Gold order'd for a Chariot for the *Cherubim*, because *Moses* uses the Word which refer'd to this *plural Elahim*. *Exod.* 32. 1. Up, make us *Gods* which shall go before us; *v.* 31. made them *Gods* of Gold; and *Sr. Stephen* makes their Objects of Worship *Plural Gods*; *Acts* 7. 46. make us *Gods* to go before us.

You may see how he treats our Saviour: He makes him the best Translator in the World, and approve *Elahim* to be *singular*, and signify *God*; now to quote and construe it *plural*, and it to signify *Gods*: But he has given the Preheminence to himself and such Divines, that *Elahim* is *singular*, and means *God*. He inserts Princes and Magistrates: If he please to see the *Hebrew Text*; they were also Sons of the most High; and in the next verse, superior to Magistrates and Princes: They were *Kings*; and they could not, according to his Sense of the Word *Elahim* or *God*, be any sort of *Elahim* or *Gods*; so *Gods* is not the Sense of *Elahim*. In the Conclusion he says—*p.* 37. *And he (Mr. C.) might have contented himself with that*, (whether he means their Construction that *Elahim* was *singular*, or *Christ's* that it was *plural*, he did

did not intend either you or I should know) *and the common Arguments used by others, without confounding the World, &c.* Suppose any point in issue; as the Motion of the Earth, and the Sun's standing still, the *Jews* have construed the Sun to move, and the Earth to stand still; what then; suppose we construe the *Scriptures* right, and shew that they say the Earth moves; what if this should confound the World, is it not for their Benefit to be confounded? Did not *Christianity* confound the World, which was then in not half so ignorant a state as 'tis now?

He sets himself above *Christ*, and says Mr. *Catcott* might be content with what other Divines have done, without searching the *Scriptures*. I suppose Mr. *Catcott* will not be content to give him leave to give his meaning, nor to allow the Constructions of him and his Divines. I aver *אלהים* is always plural: *Gussetius* who follow'd Pointing, has notwithstanding sufficiently proved that, p. 56. 62. and that the *Rabbies* own it, p. 54. X. Y. 5. 51. R. 3. and whatever *Θεος* signifies; it retains the original Sense of the Root in all Places; and I am sure that will confound all the World, who have given it

E any

any other; those who have confounded this and other such Words, have almost confounded, nay I had like to have said damned; the whole World; and we hope setting these Words right, will, for the future, set the World right. Have you not confounded, nay destroy'd, all where-ever you came, your Brethren first made the *Eastern Churches* heretical, then forced *Mahomet* upon them; and since that, they have been in Slavery; a dismal Scene of the consequence of following you. Would you not do so in some *Romish* Countries, if the Inquisition did not, in some measure, restrain you? Have you not made several other Countries *Apostates*? Would you not destroy these Kingdoms with the rest? We hope this will fetch them back, and instead of confounding those who are willing to be *Christians*, confound you, and those Hereticks, indeed *Atheists*, you call the World. It is Idolatry to expect Salvation from any *Essence* or Substance, that is pretended to be the Creator of this System, and is not *Elahim*; because they created it, *Jer. 10. 11.*—The *Elahim* that have not made the *Heavens* and the Earth, they shall perish from the Earth.

In

In Mr. H. *Use of Reason recovered by the Data in Christianity*, at the last End, by his Account of the Sacrament, any may see that these Gentry know no more of the *New Testament* than they did of the *Old*; nor have they shew'd us why the LXX translate *Elahim* sometimes *singular* and sometimes *plural*, nor why they translate the Name אלה and the participle אלהים always *singular*. I must shew why the *Apostles* inserted some Parts of the Translations of the LXX &c. which are not true.

The *Old Testament* was *inter al.* a History of the Fall of Man and a Manifestation of the *Trinity*, and of the Covenant attested by Miracles; with Directions by Types to exhibit that Righteousness which was to be performed, and that Satisfaction, &c. which was to be made for them, to the end that those, who should live before the Person, who was to perform and suffer, might have a *typical View* of what was to come, so as to join in the Exhibition of it; accept it by Faith, and depend upon it. And as this Person was to be in the form of Man, he was *emblematically* described to be a Compound-Person of one in the *Essence*, and a Man to be taken in, and his Parts

as Man, and as *Jehovah*, were under feigned Names, personated by feigned Actions and by Words. When many had perverted these things, and the Knowledge of the *Language* was almost lost among the Vulgar, the *Septuagint*, &c. were made by those who had retained some Knowledge of the *Language*; but without the Interposition of the *Spirit* by *Revelation*. So that when all other Hope of spiritual or temporal Relief failed the *Jews*, and he came, the Persons then in Being who believed the *Text*, and the true *Traditions* from thence were prepared, and willing to accept of his Redemption; and so that those who believ'd the LXX and *Traditions* of Men, rejected this Redemption, and expected a worldly Redemption, might both preserve the *Records*, and each side expect the Completion in their own sense; and so that all Mankind then, and for the future, might each make his choice, whether he would reject or accept the Atonement. The Person was in every point to comply with what was in every manner predicted of him; and performing his part, was to prove not only that he was the Person predicted, but as in an infinite number of Manners in Words, which
were

were fairly construed by the *Jews*, and were not to be mistaken, that he was a Person of the *Essence*, in the Covering of a Man. The *New Testament* continually refers to the *Old Testament*, according to the *Scriptures*, as it is written, or &c, as it was written by the *Prophet*, in the *Hebrew*, not as 'tistranslated or cited by the *Apostle* in the *Greek*. And as he referred to the *Hebrew* for a Description of him; so the *Greek* refers us to his Actions, that he fulfilled or suffer'd, all the Types, Predictions; and shews he answered all the Descriptions of him. The Descriptions of him were not to be in the *Greek*, any more than the Completions by him were to be in the *Hebrew*. It was not his business to meddle with the Evidence, which was full and plain, but to perform what was typified and written, and by the *Holy Ghost* to record, that he had performed his Part of the Covenant, and that the *Holy Ghost* performed his.

The *Apostles*, while Witnesses of the Actions and Sufferings of *Christ*, as *Luk.* xxiv. 45, &c. *Acts* i. 8. ii. 32. were not to be inspired, but free.

It was not his Business so much as to tell them who he was, nor even to tell his *Disciples*, nor to suffer his *Disciples* to

tell others, some things he told them ; or which they saw which concerned that Point.

The HOLY GHOST did not think proper to direct the *Apostles* to meddle with the Constructions of the *Text*, otherwise than by Word of Mouth, so not by Writing.

It was proper, that the Actions and Sufferings of Christ should be as clearly express'd, as the then *Language* could express them ; but not proper for Christ or his *Disciples*, to give a new Construction in Writing of the *Old Testament*, because it was the Evidence which was to determine Men concerning him. It was not the part of Christ to explain the Evidence of himself in the *Hebrew*, and record the Explanation, because he says, *John 5. 31. If I bear witness of myself, my witness is not true.* So 8. 13. the *Pharisees* reproached him with it, *Thou bearest record of thy self, thy record is not true ;* but he says, 14. *Though I bear record of my self, yet my record is true, for I know whence I came, and whither I go, but ye cannot tell whence I came, &c.* The Evidence a Man gives of himself may be true in fact, much more that which he gave of himself ;
but

but it was not legal Evidence, such as others were bound to admit as such. 16. *For I am not alone, but I and the Father that sent me.* v. 32. *There is another that beareth witness of me—*36.—*The Works bear witness of me—The Father—has born witness.* 39. *Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me.* Acts 10. 43. *To him give all the Prophets witness.*

The Commission and Instructions of the *Disciples* and *Apostles* was to preach, That the Kingdom of *Heaven* was at hand. It was well enough known what was meant by that Kingdom: But as there was Evidence enough given of him, by the Construction of the *Apostate Jews* his Enemies, by what he was to do and suffer; so the other Parts were to be discover'd by cross-examining their Translations.

Though the Translations and Explanations were made by the *Levitical Priests*, yet they knew that *Christ* was to supersede, to set aside their Order, therefore not Parties in Opinion, but in Interest here, so not in any sense to be legal Evidence for the *Jews* or *Apostates*.

If *Christ* had intended to give us any further Helps about the *Hebrew Tongue* than those they then had, is it not likely that he would have employed such a one as *Paul* rather than *Gamaliel*? He acted more candidly, in giving Men Cautions against the Traditions of the *Jews*, and in ordering them to search the *Scriptures*, and find the Evidence for themselves, and by furnishing some of his Preachers with the Gift of Tongues, to give the rest Information how to search, and how to find the Truth till the Church was settled, when it ceased, than if he had given us a new Translation of the *Hebrew Scriptures*. And against this Information, the *Apostate Jews* made their last Efforts in about 600 Years after.

What was wanted among the *Heathens* was the *Hebrew Scriptures*, and the Idea of each Root of the *Hebrew Language* in a living *Language*. The *Septuagint* had done enough for that; and it was too late for *Apostates* to offer theirs for Evidence then to the *Heathens*. The very Translations of the *Jews* prove, that Prophecy was ceased, and was not to be restored till the *Messiah* came, and were sufficient to prove him the Person; as *the Blind see, the Deaf*

Deaf hear, &c. If he had meddled with construing the *Hebrew Scriptures*, as nothing was wanting which Hell or the *Jews* could suggest, the *Jews* would have charged him with construing them, to prove himself the Person of the *Essence*, and Man, the Person, who every Man who came in was to find described for himself from the *original Records*.

The *Apostles* write, that they proved *Christ* out of the *Hebrew Scriptures*; but do not write one Instance by what *Texts*, or how: so certainly it was not fit for him to have it writ, only *Christ* asked a Question, or put a Case, and left it to them to construe; and the Writers were not allowed to insert their Explanations, for the Reasons aforesaid, but were allowed to tell us, there were Proofs there, and we are, as he has ordered us, to search for them.

The Points in which the *Jews* differ'd with, and disputed about with *Christ* and his *Disciples*, were then well, nay universally known; and when *Christ* cautioned his *Disciples* to avoid their Doctrine, and search the *Scriptures*, 'twas plain to every one what they were to search about, which was to see what the *Scriptures* said in those Points; one of these

these Points was no less than having or losing eternal Life.

The Majesty of the Persons who offered, and the Dignity of the Offer, could not bear with being treated with Contempt, *Christ* was to suffer the Wrath of the *Father*, and the Contempt and Cruelty of Men; but when his Part was performed, nay even before, the Message was not to be treated with Contempt. If a City rejected them, they were to shake the Dust off their Feet; they who would hear, or accept, were to be assisted with inspired Men to help them, till the *Church* was established. But as they were to have their Evidence from the *Scriptures*, if they would not search them they were at liberty to refuse, and go their own way, no other Evidence was to be given them. The *Jews*, according to their method of trying Prophets, ask'd for a Sign, that *Christ* should controul the *Names*. He would not condescend to give them any, but such as were predicted in Types or Words he would fulfil; the Signs had been given long before, and if the *Scriptures* had been new written in another *Language*, the Miracles must have been performed a new, which then they could not have understood; and

and who he was who was to come, was proved long before, he was only to perform the things that were predicted of him.

The *Jews* were such a *Church* before, and in the time of *Christ*, that although many of them were wrong in the main Point, he communicated with them, joined to hear their *Scriptures* read in the Porches of the *Temple*, and in Prayers with them; which, perhaps, were in *Chaldee* or *Greek*, or prayed among them separately, talked with them, about their Translations, Traditions, &c. which now the *Apostles* have written; and protested against their Errors, in every Part, does this make him approve of any of them?

We receive that, called the LXX, as it was the Work of, or received by a *Church*, though a corrupt one, and as this gives us the Sense of almost every Root or Word, and as we now know in what Points they deviated from the Truth by the *New Testament*, and have *Christ's* Cautions to search the *Scriptures*: Does the act of *Seventy Men*, if any such were, or that *Church* determine us, and prevent us from searching and shewing their Errors, and using the *Scriptures*
to

to prove *Christianity*. I have shewed it was not proper for *Christ*, to meddle with reforming any of these Things, nor does it appear he once did, except driving the *Money-Changers*, &c. out of the *Temple*, and a very few others.

Suppose a Settlement writ in *Latin*, of a Kingdom, or &c. and the King was to have no Profit but the Good-will of the Subjects; and two claimed under it, and the Subjects who choosed not right, should lose their Lives and Estates; would it be reasonable that one of the Claimers should construe it? would it not be reasonable to leave it to every Subject, let him construe, judge and choose for himself. Let the *Pope* judge, and the *Free-thinkers* think about this.

It was predicted that many Pretenders to be the *Messiah* were to come. Therefore the Genealogy, the Time when, and the Marks by which, the People in being then, and we were to know the true One by, were described in the *Hebrew*; and *Christ* was to perform and suffer them, &c. Every one in being at the Time, was to see for himself and for us, whether he, or any, or which of the Pretenders performed or answered them. He wanted no other Evidence, nor any other

other Translations, nor attempted either, even the Traditions, which those who expected such a Redeemer had received, were sufficient. The *Holy Ghost* gave them Power, to understand and teach the *Hebrew Scriptures*; and their Hearers had it in their power to learn, and understand them, and to teach them in Succession; if their Hearers neglected this upon which the whole depended, there was to be no other Manifestation, every Man thenceforward was to see for himself.

Nay, People were then so full of Expectation, and those who were out of the reach of the *Priests* and their Traditions, were so well skilled in the *Scriptures*; that upon the Baptism of *John*, those preached, as *Acts* 18. *Apollos*, born at *Alexandria*, who was only baptized with the Baptism of *John*, preached out of the *Hebrew Scriptures*, mightily in the *Scriptures*, mightily convinced the Jews, shewing by the *Scriptures*, that *Jesus* was the Christ. So *Chap.* 19. Others who when *Paul* had baptized and laid his Hands upon them, received the *Holy Ghost*, spake with Tongues and prophesied.

Mr.

Mr. H— has observed *Moses* — *sine Principio*, p. 36. *ibid* 178. when the Conditions were performed, the *Hebrew* Terms were to cease, and others were to commence.

If the *Observer* knows any Thing of his Masters, or if he had asked his *Rabbinical Man*, he must know why, there are so many times *Lord* and *God* in the Translation of the *Hebrew Bible*; and that there are but Words which signify *Lord* a few times, and none that in any of his Senses, signify *God* in the *Original*. He knows there is the Word *יהוה*, whose Meaning will not comport with their, and their Master's Scheme, so their Masters substituted *יהוה* *Lord* in the place of *יהוה*; which if he had construed, perhaps, the Party would have excommunicated him, and the LXX have translated it so; and the *Observer* cannot find it in *Arabic*, and so he thinks this must stand. They have served *יהוה* in much the same manner, and when two of the same, or three or four of these Words, they translated *Lord* and *God* come together, they drop or change, or make any of them signify any Thing. My Readers may see, what relation *Elahim*, which is used for *Kings*, and for *Cherubim*, *Teraphim*,
and

and for *Fire, Light* and *Spirit*, has to any single Person, with all Powers which they suppose their *God* has. The Words in the *Original* were by Infinite Wisdom and Goodness suited to the State of Forfeiture Men were then in, and so to the *Christian System*; which he desires you will not admit, for if you do, he and his Brethren in your Opinion are damned. The Person of the *Essence*, who was to purchase Men, is sometimes called *Lord*, and is so now; he has in his way owned there was no Word except *HN* for *God*; but what they took from the *Alcoran*. He may see in Mr. H—— *Introduction to Moses* — *sine Principio*, in *Addenda*, p. 13. the Word *God* came from *Persia*, by the *Goths* and *Vandals*, signifies *Good*; what they applied it to I cannot tell: so you may see how the *Greeks* had applied Words used for *Jehovah*, &c. in *Moses* — *sine Principio*, p. 37. He would apply it to the *Elahim*, the *Trinity*. It is no wonder that the *Deists* or *Atheists* should be so fond of this Word, is not this all they have to say? Indeed he objects, that if these Words be explained, it would swell the *Bible*, perhaps, some Sheets. If we get quit of these *Creatures* for this Expence,

it

it will be the best Bargain Men have made this great while.

He, p. 15. asserts Mr. Catcott's own Verb אלה, is used in the *Hebrew Bible*, to lament and howl, and that he might as well have derived the Name *Elahim* from that Sense. 'Tis not אלה but אלי that is once writ, *Joel* 1. 8. and so construed; but this is not proving that it is the same Verb, nor that it is used as it is construed to howl. If he could prove this of the Root, which is impossible, was it not a part of the Curse, when the *Jews* rebelled, that their *Church* was to be a Widow, without either real or false על that there were to be many Widows, who might bind themselves in Sackcloth, and none were to shew Mercy, or comfort them.

P. 13. Because אלה is used for an *Oak*, he says Mr. C—— might as well have derived *Elahim* from the Properties in an *Oak*, why the *Oak* was named אלה. He may see in the Accounts Mr. H—— has given of the Methods used to preserve the Memory of Persons and Actions, before Writing was revealed, and no where else; especially in his *Introduction to Moses* — *sine Principio*.

He

He exposes his Ignorance in desiring to be shew'd why *Elas*, God, and *Elas*, Divine, were not derived from *Elas*, which signifies *Brimstone*, in not knowing that *Brimstone*, was derived from their God *Elas*, and that it was an *Emblem* of one of their *Typical Purifiers*, cited in the *Use of Reason recovered*, p. 138. And the Root was used for it, as that of *רש* was to *Sope*; but *Brimstone* was nothing akin to the true *Elahim*.

Though the *Elahim* cannot lye nor break their Covenant or Oath, yet they can make a Covenant each with the others, and swear to perform it, and they tell us their Reason, *Heb. 6. 17.* — to shew unto the Heirs of Promise, the Immutability of his Council, interposed himself by an Oath: *Moses* — *sine Principio*, p. 94. *Eph. 2. 12.* Strangers from the Covenants of Promise — without God in the World. The Observer's God could not make a Covenant, so the Observer has made a Covenant from all Eternity; so co-eval with *Jehovah Rubbin*, before they were *Elahim*; so owns not that it was made by them, and 9. denies that it was confirm'd by their Oaths, or that ever *רש*, as an Oath or

F Curse

Curse is applied to *Jehovah Elahim*, of which last presently.

None of the Cases he puts, p. 10. are parallel. He says, p. 27. *But all this may be literally true, of any three Men armed, who are in League together for any Mischief, &c.* The *Observers* have enter'd into a League and arm'd themselves to do Mischief; but that makes not them *Elahim*, neither Kings, nor *Jehovah Elahim* were called so for that; but for covenanting and swearing, &c. and false *Elahim* were supposed to do so, to deliver their Subjects, &c. Indeed, it was part of the Covenant and Oath to destroy their Adversaries, &c. and formerly they did so; but any Three who have Power and Right so to do, who make a Covenant, and *bind themselves by Oath under a conditional Execration* to perform it, are called *Elahim*. A *Hebrew Word* gives its own Idea, takes it not from others, and Ideas of Persons or Actions above, are taken from Persons, Things or Actions which are Objects of Sense here. These are sensible Proofs, why the *Literal Three* are called *Elahim*, and thence the Idea is taken; but no other Three are *Jehovah Elahim*.

Though

Though a Man that is baptized, and duly receives the Sacrament of the Lord's Supper, does not take an *Oath*; but comes into the *Oath* of the *Elahim*, and so has a Religion, was in danger of being *execrated* before he came in, so need not come in to be *execrated* himself; but to partake of the Benefit of *Christ's* being *execrated* for him.

Many have complained that the *Jews* did not own the Root, so did not give us the Signification of this and the other chief Words, as you may see in the *Hebrew Writings perfect*, p. 311. So others, as *J. Cocceus*, *Herm. Witsius*, *Melch. Leydecker*, have aimed at, and come near the Signification of *Elahim*, as you may see, *ibid.* p. 317, 318, 319. and *ib.* p. 318. that some had attempted to make the Word from *Arabick* signify *jurare vel colere*.

9. After quibbling and shuffling, and talking of a *Plural* Being *derived* from a *Singular*, averring that he finds not an Explanatory Construction of אלה in any *Lexicon*; 'tis all one if it be in a *Concordance*; *Kircher*, אלה, *Adjuratio Juramentum quo quis cum Imprecatione mali adstringitur ad servandum Pactum*, — *The Observer* says, *That the Noun*

derived from thence signifies an Oath or a Curse, and that the Verb hath the same Signification I readily grant; but then they are always spoken of Men, and never of the Blessed God. It would have been of vast Service to the *Free-Thinkers*; if instead of your Word, which none of them will take, because you have confined them to more unreasonable Rules, than they thought the *Scriptures* were; if you had shewed for what Ends the *Scriptures* were writ, so why, or by what Authority you determine that Words, you allow to be fairly construed in all other Cases, must not each be used in the same Sense, when applied to the *Elahim*, or Epithets of *Christ*, or Terms of the Covenant for the Redemption of Man. The *Apostate Jews* say otherwise, *Hebrew Writings perfect*, p. 309. *Tela ignea Satanae*, *Carm. Lip. Confut.* p. 406. *verus est utiq; non minus quam pervulgatus Judaeorum Canon* — i. e. *Nunquam Scripturae aliquod dictum omnem Nativum verborum Sensum amittit.* If the Idea be not kept to every Word in the Root, the *Language* is uncertain, nothing but keeping the Idea, can make the *Language* capable of conveying Things recorded. Words of the Root
of

of אלה, are above forty Times fairly construed by his Evidence the *Jews*, and but otherwise in two or three Names, as אלה — אלהים and אלה, and the Reason is obvious, to justify their Cause, let him refer this to the Poll.

If this Blessed God be either *Jehovah* or *Elahim*; if he pleases he may prove what he is, and what he deserves. This Covenant and Oath was but once made; but is often referr'd to by this Verb and Noun, once in the Sermon, *Deut. 29.*

12. If these Creatures had either Sense or Inclination to be set right; they might see by the Epithets of delivering out of Slavery, &c. given to the *Elahim*, that the Word is truly construed. They offer to refer these Things to Men, I may safely refer them to the *Devil*, for he understood these Things before he came here; and knew the Sense of *Elahim* in his Discourse with *Eve*; and as maliciously as the *Observer* says, ye, the Parents, and the Race of Men shall be *sicut Elahim*, as they are under an Execration, if you do not perform such and such Conditions; liable to know Good and Evil. 1 Sam. 30. 15. a *Heathen* says — Swear unto me, in the manner as those,

those, who have put themselves under a Conditional Execration, if thou wilt—
1 Kings 19. 2. (Jezebel swears) Let those who have put themselves under a Conditional Execration, do so to me and more also if— But these first shut their Eyes, and then it is no wonder these Things are hid from them.

The *Observer* dislikes two Expressions, first that *Elahim* should signify those under the *Conditional Execration* of an *Oath*. Men did not state this, which kept them from the Construction, *Hebrew Writings perfect*, p. 326. Second, nor that *Jehovah* was אלהים execrated, cited *Hebrew Writings perfect*, p. 329. And as usual confounds them, and infers Absurdities.

This last, is one of the Things our Friend has not carry'd through, because the Completion belongs to the *New Testament*; so till the Series of Things be explained, this or any such Proposition stands unsupported by the *Cor-relatives*, and only by the single Evidence.

The *Observer* tells us, the *Apostates* give the Epithet of *Blessed* to their *Deus*, that is not an Attribute to one of the *Elahim*. *Acts 20. 35. It is more blessed to give than to receive. Heb. 7. 7. The less*

less is blessed of the better. They are not the *Blessed* but the *Blessers*, and we are to attribute to them *blessing* us, &c. 'Tis one thing to be put under the Obligation of a Penalty if they break Covenant, so no Disgrace nor Damage if they perform; and another, if such a Thing happen, to be liable to undergo a Penalty. That the *Three Persons* put themselves under a Conditional Execration, if Man fell, if they did not perform their Covenant and redeem him, is proved above, *Deut.* 29. 12. 14. 21. *Ezek.* 16. 59. 17. 19. *Dan.* 9. 11. And it is not a New Observation, see *Glassius's* Account of the *Oath* in *Moses* — *sine Principio*, p. 100. As to *Jehovah* being joined with the *Participle Passive execrated*, though the *Observer* applies it to every *Person* in the *Essence*, as every *Person* in the *Essence* is *Jehovah* and אלה, the next Question is, whether this is to be applied to the *Three* or to *One*; this is not determined in the Sermon. If one of the *Essence*, covenanted, if Man fell, to undergo the Execration of taking Flesh, being evilly treated in it, and in it hanging on a Tree, after Man had fallen, he was according to the Sentence of the *Law* קללת, *Deut.* 21. 23. *Gal.* 3. 13. *Cursed, Execrated,*

ted, or &c. So from the time Man fell, till the Oath was performed, he was first obliged absolutely to be *execrated*, and at last was actually *execrated*. The next Text cited in the Sermon, after *Pf. 18. 31.* where the Printer has omitted (*Isa.*) *44. 8. Is there ~~none~~ besides me, yea, there is no Rock, I know not any.* The *Heathens* all had *Elabim*, but none of them had ~~none~~, though it is once used as *Chaldee*, in *Dan.* cited *Moses* — *sine Principio*, p. 54. The Text is *who* — *execrated, besides Jehovah*, when the *Psalms* and *Isaiab* were written, wherein, I hope all these Words will explain themselves shortly, he was not actually *execrated*; there is no *Tense*, this reached from the Fall of Man to the Fact; no other was, or was determined to be *execrated*, but that Person in the Flesh, cited *Hebrew Writings perfect*, p. 327. The *Observer* has the Impudence to tell us, that the *Apostle*, *Gal. 3. 13.* spoke only of the Humanity of *Christ*, when he says *Christ* became a Curse for us. He may see *Texts* cited in *The Use of Reason recovered*, p. 358. that *Jehovah* redeemed us, and that one Man could not redeem another, much less all Men, as *Pf. 49. 8. Fratrem non redi-*

redimenda, redimet vir nec dabit tu the Elahim propitiationem suam. Nay, though the Humanity makes himself, *Pf. 22. 23. a Brother*; this is distinguish'd, *Deut. 32. 15.* — *Operuisti & dereliquisti אלהיך* — *qui fecit eum & vilependit petram salutis sue* — *Sacrificaverunt Demonis non אלהיך* — *Elahim nan noverant eos, a Heathen mentioned אלהיך to the Israelites, 2 Par. 32. 15.* — *Quia non poterit omnis אלהיך omnis Gens & regnum eruere populum suum de manu mea. Neh. 9. 17. et tu אלהיך* — *propitiationum* — *gratiosus & misericors* — *longus narium & multus misericordiâ & non dereliquisti eos.*

The Interlocutory Discourse between *אֱלֹהִים Job the persecuted*, and his Friends, is a Controversy whether each Believer was to bear the Punishment due for his own Sin, or for Sins he did not confess, here or hereafter, or one Person should bear it for all; hence *אלהיך* is oftner used in this Book, than in all the rest, hence his Speech; hence *Job 42. 7, 8, 9. Et fuit postquam locutus est Dominus verba hæc ad Job, & dixit Dominus ad Eliphaz Themanites, iratus est nasus meus in te, & in duos socios tuos, quia non locuti estis ad me rectum sicut servus meus*

meus Job, & nunc sumite vobis septem vitulos, & septem arietes, & ite ad servum meum Job, & facite ascendere, ascensionem pro vobis; & Job servus meus orabit super vos. Nam utique facies ejus suscipiam ad non faciendum vobiscum abjectionem, quia non locuti estis, ad me rectum sicut servus meus Job. Et abierunt Eliphaz Themanites, & Bildad Suchites, Sophar Nabamatites, & fecerunt sicut locutus est ad eos Dominus; & suscepit Dominus facies Job. --- 4. 17. Nunquid אנוס homo (one perplexed) prae אלהו justificabitur? 10. 2. Dicam ad אלהו ne peragas reum me. --- 11. 6. quia duplicia in Essentiâ & scito quod latere facit te אלהו de iniquitate tuâ, -- num investigatione אלהו invenies? 15. 8. nunquid in secreto אלהו --- audies? 16. 19. etiam nunc ecce in the Names Institutio mea & testis in excelsis, to my Interpreter, my Companion, ad אלהו stillavit oculus meus, & יבח argueret לנבר vir (to the mighty One) cum אלהו & filius hominis sodali suo. 19, 23. Quis dabit nunc & scriberentur, my Speech; quis dabit in Libro & imprimerentur in stylo, steeled, & plumbeo in perpetuum in petra sculperentur. Et ego novi גאלי Redemptorem meum vivum.

(The

¶ The Type who was to exhibit his coming and Actions, was *Lev. 25. 25.* the chief or nearest Male Relation; he was *Numb. 35. 12.* to slay the Person, who had wilfully slain his Relation, *35. 25.* *Josh. 20. 6.* *העדה*, the Congregation were to be Judges; and if he were single, and his Relation had left a Wife and no Issue, I think he was to raise up Seed to his Kinsman; or if he left no Male but Female Issue, *Ruth 3. 9, 12, &c.* he was to raise up Seed by her, and have the Estate; and if the Estate was mortgaged, he was to pay off the Mortgage. He who was to execute this Office, had Life in his own Right and in his Gift, *Gen. 48. 16.* *Angelus qui* *גואל* *redemit me ab omni malo.* *Psf. 19. 15. 78. 35.* *Isa. 41. 14. 43. 14. 63. 16. Micah 4. 10.* He was *Jehovah, Isa. 59. 20.* — *Et veniet ad Sion* *גואל* *He redeeming* — *Hos. 13. 14. è manu inferni redimam eos a morte* *גואל* *redimam eos, ero pestis tua Mors; ero excisio tua Inferne.* He was to avenge the Blood, the Death of his Subjects, then Brethren upon Satan, who had murdered them by tempting them to Sin, subjected them to Death, and to the Forfeiture of their Inheritance, and to raise them from Death, pay off the

the Mortgage, and redeem their Inheritance. The Type was by the usage of the Word, either polluted, till he revenged Blood by Blood, or by shedding of their Blood. And it appears, *Deut.* 21. 6. *Etc.* that not only *ſc.* but the City or Nation was polluted by Blood, where innocent Blood had been shed; till he and they were purified, by his shedding the Blood of the Murderer, or if the Murderer could not be discover'd, till they had purified themselves.)

Et novissimo (in the new *Aera*) by *Nold.* p. 693. *Cum, una cum* p. 697. in, *my dust* (Flesh) *ſc.* he shall rise up, (this Dust upon *Jehovah* was predicted to rise up by the same Word *ſc.* *Deut.* 18. 15. and many other Places, cited *Use of Reason recover'd*, p. 96. And *Jehovah* also; *Pſ.* 12. 6. *Propter Vastitatem Afflictorum; propter Clamorem inopum nunc ſc.* *surgam dixit Jehovah, ponam in salutem, illaqueabit eum.*) *Et postquam pellem meam contriverint hanc.* (After those who had tempted Man, or those who decreed Death for Sin, had torn off that Skin, which kept the Blood and Fluids in his Body, and in every Part, so had dissolved his Body.) *Et* *ſc.* *de carne mea.* *Nold.* p. 549. *o Materia ex,*

ex, (Though this Subject deserves a Volume, I must only give a few Hints, the *Elahim*, Gen. 2. 7. formed the Substance of אדם *Man* עפר *Dust*, from אדמה the Species of *Dust* so call'd, in form *Flesh*, *Blood*, &c. so 3. 19. *For Dust thou art, and unto Dust thou shalt return.* 5. 2. *Called their Name* אדם so עפר *אדם*, are made Denominations of *Flesh*, *Blood*, &c. As the Substance is in common, Men are so related in a parallel to the manner in the Text, call the *Flesh* not only of near, but of distant Relations, nay of all others, my, thy, our *Flesh*, as Gen. 29. 14. *My Bone and my Flesh.* 37. 27. *He is our Brother and our Flesh.* Jud. 9. 2. *I am your Bone and your Flesh.* 2 Sam. 5. 1. 1 Chron. 11. 1. *We thy Bone and thy Flesh.* 2 Sam. 19. 12. *Te are my Bones and my Flesh.* 13. *Art thou not my Bone and my Flesh?* Isa. 58. 7. *Hide not thyself from thy own Flesh.* Hence 'tis said, *Acts* 17. 26. *And hath made of one Blood all Nations of Men.* By derivation, Gen. 2. 23. *Eve was Bones of Adam's Bone*, and by the Covenant of Marriage, *Flesh of his Flesh*. Hence the *Flesh* of the Wife is said, exclusive of others, to be the *Flesh* of the Husband, to be *one Flesh*, &c. *è cont.* v.

24. *And they shall be one Flesh*, cited by *Christ*; so 1 Cor. 6. 16. are Fornicators; so between *Christ* and the Spouse, Eph. 5. 32. *This is a great Mystery, but I speak concerning Christ and the Church.* v. 30. *For we are Members of his Body, of his Flesh, and of his Bones.* So Children in either Sense are said to be, Heb. 12. 9. *We have had Fathers of our Flesh.* 2. 13. (cited from Isa. 8. 18.) *I and the Children, which God hath given me.* 14. *Forasmuch then as the Children are partakers of Flesh and Blood; he also himself took part of the same.* — So 2. 11. *He is not ashamed to call them Brethren.* So whatsoever was lost in the Flesh, was to be recover'd for Believers in the Flesh. Hence *Jehovah* נאִל was to come to his Station to perform his Office, in עֶפֶר Flesh. So *Job* was to see *Jehovah* אֱלֹהֵי, the execrated. Psal. 80. 17. *Let thy Hand be upon the Person of thy right Hand, upon the Son of Man whom thou madest strong for thyself.* Zach. 13. 7. *Awake, O Sword against my Shepherd, and against גִּבּוֹר, that is my Fellow, saith Jehovah of Hosts, smite the Shepherd, &c.* Mal. 4. 5. *Behold, I will send you אֱלֹהֵי —* Psal. 89. 19. *Then thou speak-
est*

est in Vision to the Holy One, and saidst
 I have laid help upon גבר — &c. and v.
 49. Quis גבר vivet & non videbit mor-
 tem, eruet his Body de manu of Dissolu-
 tion, Selah. Isa. 26. 19, His dead Men
 shall live together, with my dead Body
 יקומו shall they arise. Psal. 16. 10. For
 thou wilt not leave my Body in the
 Grave, neither wilt thou suffer my, thy,
 pious One to see Corruption. (Dissolu-
 tion, Reduction to Dust, which was the
 Sentence upon Man) cited Acts 2. 27.
 31. 13. 35. 37. But he whom God
 raised again saw no Dissolution. Psal.
 103. 4. Redeeming from Dissolution thy,
 my Liver. So Isa. 38. 17. But thou
 hast embraced my Body from the Disso-
 lution of Time. So us, Rom. 8. 21. Be-
 cause the Creature itself, also shall be de-
 liver'd from the Bondage of Dissolution,
 into the glorious Liberty of the Chil-
 dren of God. 1 Cor. 15. 42. — It is
 sown in Corruption, it is raised in In-
 corruption. — 53. For this Corruption
 must put on Incorruption. — Then (cited
 from Isa. 25. 8.) Death is swallowed
 up in Victory. — 1 Pet. 1. 23. Being born a-
 gain, not of corruptible Seed, but of in-
 corruptible, by the secret Person now
 reveal'd, of God which liveth and abideth

death for ever. Gen. 3. 15. — her Seed,
 it shall bruise thy Head, and thou shalt
 bruise his Heel. 17. 2. And I will
 give my Purifier between me and be-
 tween thee. Heb. 2. 14. — Flesh and
 Blood, he also himself took part of the
 same; that through Death he might de-
 stroy him that had the Power of Death,
 that is the Devil, and deliver them, &c.
 16. But he took on him the Seed of A-
 braham. Acts 2. 3. — of the Fruit of
 his (David's) Loins according to the
 Flesh he would raise up Christ. Rom. 1. 3.
 Which was made of the Seed of David
 according to the Flesh. John 1. 1. And
 the Word was God. 14. And the Word
 was made Flesh. Phil. 2. 6, 7. Who
 being in the Form of God, thought it not
 robbery to be equal with God — was
 made in the likeness of Men. 1 Tim. 3.
 16. God was manifest in the Flesh —
 received up into Glory. Rom. 9. 5. —
 of whom concerning the Flesh, Christ
 who is over all, God blessed for ever, A-
 men. 8. 3. God sending his own Son in the
 likeness of sinful Flesh, and for Sin con-
 demned Sin in the Flesh. Ephes. 2. 15.
 Having abolished in his Flesh the Enmity,
 &c. Col. 1. 21. 22. Yet now hath he re-
 conciled in the Body of his Flesh through
 Death.

Death.—Heb. 5. 7. *Who in the Days of his Flesh.* 10. 20.—*Through the Vail, that is to say, his Flesh.* 1 Pet. 3. 18. For Christ also hath once suffered for Sins, the just for the unjust (that he might bring us to God, being put to Death in the Flesh, but quickned in the Spirit. 4. 1. Forasmuch then as Christ hath suffered in the Flesh. — Rom. 5. 14. — Death reigned from Adam — who is the Figure of him that was to come. 17. By one Man's Offence Death reigned. — 18. Even so by the Righteousness of one. — 1 Cor. 15. 22. For as in Adam all die, even so in Christ shall all be made alive. 45. The first Man Adam was made a living Soul, the last Adam a quickning Spirit. Heb. 2. 9. For we see Jesus — for the suffering of Death crown'd with Glory and Honour, That he by the Grace of God, should taste Death for every Man. See the Citations in the *Hebrew Writings perfect*, p. 97, 98.) But to return to the Text, Job 19. 26. I shall have a Vision of ~~the~~ the Person execrated, *Quem ego shall have a Vision of* ~~et~~ *mibi.* (Nold. p. 482. &c. *Personalibus fiunt Possessiva rei, vel officii* ~~et~~ *as Psal. 118. 6, 7, &c.) And my Eye*
G
saw

saw him (my next Relation the Avenger of my Blood, he who was execrated for me) and not a Stranger. They have compleated my desires in my Bosom; because they shall say, why is there Persecution to him, and the Root of the Secret is found in me. 22. 11. *Nonne אלה the Person execrated, in sublimitate Caelorum, & vide caput stellarum, quia excelsæ sunt, & dixisti quid novit אל the Irradaitor. Nunquid per Caliginem judicabit, nubes absconsio ei & non videat & ambitum Cælorum perambulabit. 27. 10. — Invocabit אלה, the execrated, in omni tempore. 29. 3. — juxta dies אלה custodiebat me faciendo splendere ipsum Lucernam suam super caput meum, ad lumen ejus ambulabam per obscuritatem, sicut eram in diebus opprobrii mei in secreto אלה. — 31. 6. Appendat me in bilancibus justitia, & sciet אלה perfectionem meam. 33. 12. Ecce hoc non justus fuisti respondebo tibi, quia magnificabitur אלה præ homine. v. 23. Si fuerit super eum an Agent, כליץ an Interpreter of the Terms, between Man and אלה; unus ex mille ad indicandum homini rectitudinem ejus, & misertus fuerit ejus, & dixerit, redime eum a descendendo foveam, inveni כפר propitiati-*
onem

onem — orabit ad אלה, & benevolet ei;
 & videbit facies ejus in Jubilo, & reddet
 homini justitiam ejus, &c. 35. 10. Et
 non dixit ubi אלה, factor meus dans
 Cantica in nocte. 39. 32. Arguens
 אלה respondeat ei. Ps. 50. 22. In-
 telligite nunc hoc obliviosi אלה, ne forte
 rapiam & non eruens. 139. 19. Si oc-
 cideris אלה — Te wicked and Men of
 Bloods depart from me. Qui dicent te in
 nefas, &c. Prov. 30. 5. Omnis sermo אלה
 purgatus, Clypeus ipse fidentibus in eo.
 There was no Being in this System, or a-
 bove execrated, but that Person of the *Es-
 sence* who was by having agreed to un-
 dergo that *Execration*, to take off the
Execration from Men; whether there
 are some now, who are, or will be *exe-
 crated*, for knowingly and wilfully refu-
 sing, and by a parcel of chicanery, per-
 suading others to refuse that Offer, they
 may consider.

So I believe, that אלה of the *Essence*,
 who before this World became אלה;
 and in time took our Flesh upon him,
 and became צעה, a carrier away of Cap-
 tives, for us became אלה, by being in
 his Flesh hung upon the Tree, who rais-
 ed his Body, and rules and glories in that
 Action. And though the *Observer*

says, upon the *Apostle's* saying, *Christ was made a Curse for us; because there the Apostle speaks only of his Manhood*, then asserts falsely, and infers as usual: If a Person of the *Essence*, who was *Jehovah*, was not in that Manhood on the Tree, *Christianity* is worth nothing, and that is the Cause the *Observer* is maintaining. As to the *Observer's* Evasion, that *Christ* was not accursed, when the *Essence* and the Humanity joint and separated, had performed the Obligation of the *Oath*; the Divinity had raised and re-inhabited the Humanity, and that joint Person as by Covenant possessed the Kingdom, is not a Proof that he had not, but that he had been *execrated*.

As *Job* Chap. 19. desired earnestly that what was revealed to him, concerning the coming of *אלהים*, might be recorded for ever; so *Moses*, *Deut.* 33. performed *Job's* Wish, recorded it and called it the Blessing, with which *Moses*, the Man of the *Elahim*, blest the Children of *Israel* at the point of Death. *Moses* describes his Typical coming, which was, though a Shadow, a sure Pledge of his real coming; as the cutting off the Typical Berith, and the Law of Fire there
for

for them, was of his suffering the Wrath, and of his being really cut off, for all ; so speaks in the past Tense, as the other Prophets did of Visions they had seen of these Things. *Et dixit Jehova* סיני, (*the Mount of the Elahim*) venit, (*Brix. מנרול סינה and מין Heliopolis.*) *Et ortus est משער* from the Place of Judgment (with the Jod) *eis eluxit e monte פארן* the Glory, & venit, a רכבת the Majesty of the Holy, a *dextra ejus ; ignis Lex eis, &c.* Hab. speaks of his future coming, so speaks in the Future Tense, Ch. 3. *Oratio chabbacuk, Propheta super שגזנות Errationibus* — אלוה *de תימן the Right Hand* veniet, & קדוש *de monte the Glory*, Selah. Isa. 25. 7. — *Et absorbebit in monte hoc facies operimenti aperti super omnes populos, & velamen obiectum super omnes gentes, absorbebit mortem in sempiternum. Et delebit ארני יהוה* lacrimam desuper omnibus faciebus, & opprobrium populi sui auferet desuper universa Terrâ, quia רבר יהוה. *Et dicet in die illa ecce our Elahim iste, expectavimus eum, & servabit nos, iste יהוה expectavimus eum, exultabimus, & letabimur in salute ejus, quia requiescet manus יהוה in monte isto.* I suppose our Obser-

vator has never consider'd the Sense of the Words, חרם---קדוש---קלל---אלוה, &c. We shall not go to the *Latin Dictionary* to find what אלוה means. *Hab.* 3. 3. says קדוש and he was the same Person, and he tells us where he came from. אר *Maledicere*, is opposite to אלוה, they were not to say Evil of Father, Mother, nor the *Elahim*. It was not saying Evil of *Jehovah*, that he *execrated* himself to save Man. Suffering *Execration*, was the voluntary Act of the *Essence*, which was in *Jesus* to save us, and 'tis no Crime for us to own it; but as it was the lowest Condescension in him, so 'tis the chief Article of our Faith, without which all the rest were void, and that, *inter al.* for which he has his Glory; and whoever is ashamed of him in this State, he will be ashamed of them hereafter.

All this Consternation, all this *Horror* and *Indignation* these Gentry are in, is not for Mr. C— nor for the *Elahim*, nor for *Christians*; but for themselves, and for their imaginary *Deus*. The Word *execrated*, I readily own would be Blasphemy against their imaginary *Deus*, their, as the *Apostates* call their imaginary one Person in opposition to the *Elahim*

Elahim, their blessed *God*, if any such were; as it would be of a Person of the *Essence*, if he were supposed to be eternally so. That which warms the Blood, composes the Mind and gives Life to a *Christian*, *chills the Blood*, *distracts* and gives their common Enemy (*Christians*) an *Advantage*, nay, is Death, eternal Death to these Creatures. It may well put them into Convulsions, to hear that Man fell, became *execrated* by his Sin, and that a Person of *Jehovah*, who was his Surety, was to take and took Flesh, and was *execrated* for the Sins of Men, and that they cannot take the Benefit. No wonder, these are but foretastes of what they are sure will come, this is what makes some of them write so distractedly as they do.

For one of the *Essence* to lay aside the
Glory which he had with the Father, to
take Humanity, and become one joint
Person, in order, *inter al.* to support
the Humanity to endure the Wrath due
for the Sins of Men, till it was finished,
and the Humanity said, *Pf.* 22. 1. *Mat.*
27. 46. **אֵלֵינוּ** אלי, אלי, *See* **מֵנוּ**, *thee* **מֵנוּ**, or if
they please now, *Mar.* 15. 34. **אֵלֵינוּ**,
אֵלֵינוּ, *ελωι, ελωι, ο θεος μου, ο θεος μου, why hast*
thou forsaken me. Moses — sine Prin-
cipio,

cipio, p. 179. *Walton P. v. 1, p. 88. de Lingua Syr.* makes it יְהוָה. Where several of the Divine Writers mention the same Person upon the same Occasion, each gives him a different Attribute, not to make the Text uncertain, but more fully to describe the same Person. He that left the Manhood was *Θεός*, was surely according to our Ideas of Things, and according to the Words of the Law, an *Execration*, notwithstanding that, when it was performed it was by Covenant to entitle that Person to have the Glory of redeeming, ruling and saving those who accepted and came into the Benefit, nay, to be the Glory of the *Elahim*, which changed the stile of the Sacred Writers in the *Epistles* and *Revelations*. Then it might be said in another of that Person's Titles, as 2 *Sam. 22, 32. who is יְהוָה*, (the Irradiator) *save Jehovah*. Thus the *Oath* was performed, and one was *execrated* for many, and enjoys the Glory, and the *Elahim* are true, and the *Observers* are Lyars, p. 14. So for any Thing these Creatures have said or know; all the Religion of all before, and of the *Jewish* Believers, and of *Christians*, came from an *Oath*, which put one under a *Temporary Curse*, and 'tis time

time for these Creatures to support themselves here, to make a Jest of it; for if it be true, as it certainly is, those who die in what they call their Religion or Morality, or *&c.* are eternally *Cursed*. I suppose, as it was the greatest Fault, *Hos. 4. 1. Non scientia Elahim in terra*, it will be the greatest Torture of the damned in Hell, that they knew that one, who was *Jehovah*, one of the *Elahim*, was voluntarily *execrated* to redeem Men; and particularly of these who would not accept of the Redemption; and that they have been drawn into that State by the stupid Forgeries of *Apostates*, in contradiction to the benign Intentions and reiterated Warnings of *Christ*, in direct Opposition to the Words of the *Text*, and in contempt to Reason, Credibility, or Possibility: That this Trumpery could be deliver'd by *Moses*, or preserved by the *Jews*, and their *Apostates*, from his Time till within 1200 Years past, without writing, will augment their Torment beyond expression. It has been often preached in this World, as *Pf. 9. 17. The wicked shall be turned into Hell, all the Nations that forget the Elahim. Pf. 50. 22. Now consider this, ye that forget אלהים, lest I tear you in pieces,*

pieces, and there be none to deliver. There will be no need of Preachers in Hell; every one there will charge not only the *Satans*, the Seducers of him, but himself with this. We shall preach that *Christ*, Compound of *Jehovah* and Man, was *execrated*; that is preached in Heaven before *him that sitteth upon the Throne and the Lamb*, who was slain upon a Tree, and you may preach your Pointing, Rules, and the *Language* of the *Alcoran* in Hell, they will no longer go down here; and if you do not, those you have sent thither, by such cursed Alterations of the *Text*, will preach them to your eternal Shame and Torment. You will have *Arabick* enough there, the *Apostate Jews*, and their false *Prophet*, have furnished you with Company enough of that forged *Language*.

According to the old Proverb, a Man sinking catcheth at every Twig. If the Earth should open under these, who make such an Exclamation against this Word, as it did under *Corah*, &c. who had said the Congregation were holy, so needed none to be *execrated* for them; then emblematically, afterwards really, would they not lay hold upon the Grass to keep them from sinking, do they not now lay hold

hold of Arguments as little able to help them?

Mr. H—, in his *new Account of the Confusion of Tongues*, has shewed, that it will not be allowed at the last Assize, that *Hebrew Words* should be explained by *Arabick*, where one Word has several hundred Significations, and where one Signification has as many *Arabick Words* for it; so I cannot allow it. In *Hebrew* where there is no Speck, nor no *Arabick*, אלה is the *Verb* and the *Noun singular*, and אלהים the *Noun plural*, and אלה the *Participle passive*. So those and their *Constructions* must stand, till the *Observer*, or others, bring not Arguments and *Chicanery*; but Evidence, without exception, to alter them.

The *Observer*, p. 38. advises Mr. Catcott to weep bitterly for blaspheming *Jehovah*, because *Peter* wept bitterly for denying *Christ*. But *Peter* committed a greater Crime, *Mat.* 16. 22. And began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee— which forced *Christ* to say, Get thee behind me, Satan — Mr. Catcott has used a Word, which honours *Jehovah* in Man. *Peter* wiped off this Crime by a Confession who *Christ* was. These things

things were not then, but were accomplished, when *the Son of Man was lifted up*. The *Observers* deny the *Essence* being in *Christ*, and the Fact; and I doubt, they are past Advice.

He agrees with the Author about the Perfection of the *Hebrew*; a *Language* contrived by the Wisdom of what he would have called his *God*, the Repository of all divine Knowledge, &c. But would have it left to every Monkey to find out a Word or Words, in any *Apostate Language*, to determine the Root and Sense of every Word or Words in it; so all divine Knowledge, the Will of his *God*, &c. and makes him a *God*, that writes that you cannot understand it, without going to the Devil to have it construed by him.

The Problems in *Euclid*, *Experiments*, &c. are Subjects which can be discovered by common Abilities of Men; but neither the Terms of Salvation, nor the Formation and Operations of this Machine, so the Science of *Philosophy*, which are clearly revealed in the *Hebrew* Scriptures, are, what any Man without them could ever discover.

He wishes the *Hebrew Language* were perfectly understood by all Divines. The
Use

Use of the *Hebrew*, as taught by him and the *Rabbies*, is to make Men *Apostates*, and his way of derivation to make them *Mahometans*. The Ignorance of both is detected, and the more they shew of it, the more they recommend Mr. *H's* Performance.

Instead of Proof that *Hebrew* is derived from *Arabick*, or to be construed by *Mahometans*, he shews you that he can write, which he calls Proof; that *דָּם* &c. are derived from this or that in *Arabick*, and signify this or that. The *Masorite Rabbies* could not get quit of *דָּם* but made it *dual*, made it signify twenty things, as *shem ibi*, and *maim Waters*, &c. because *Arabick* was not then forged; tho' this was only hinted at, p. 6. in the Sermon, so not in the way of our *Observer*.

There are some *Names* to and Ideas in natural things in the *Hebrew*, which he is not willing to see. This word expresses the *three Names*, *Fire*, *Light* and *Spirit*; and it and they are also used from *Genesis* to *Revelation* for the *supreme Three*. He knew this Word had killed his Father's eldest Son, begot on the Body of the *Heathen Classicks*, so as *Arabick* has several hundred Significations

tions for one Word, as you may see in said Account, he has found out one near this, which he fancies will prevent its doing more mischief to his Family. The rest of his Words are concerned in explaining the Formation of this *Earth* in Mr. *H. Moses Princip.* which was the first of this kind of Unanswerables. As they are not willing to learn, so can know nothing of *Philosophy*, neither I nor Mr. *H.* can shew them how the Words and the Constructions of them in that Piece correspond with the things; and so convince them.

In order to confound, he places that which precedes the *Cherubim* at the latter end, first makes them *Angels* which join his *Deus*; then would place them not near him, but at *Paradise*, where he is not willing to own that *Jehovah Elahim* or his *Deus* was to inhabit. He makes a terrible Outcry, that if we break thro' his Master's Rules, we may spoil all their Constructions. 'Tis true; and we will observe none that are arbitrary and false: The † *Vau* a Conjunction stands before some *Verbs* with the Sign ' *Jod*, which by *Bythner's* Reg. 79. he makes equal to *in tunc*. If the *Verb* with the Sign *Jod* was to express Time past, why did

did they put in the *Yod*, why not write the Letters of the *Verb* with only the *Vau* preceding ? as *Gen.* 2. 24. ורבק *Isa.* 13. 21. ורבצו — ומלאו : 32. 16. ושכן והיז — ושכנו — *Zac.* 8. 8. — ושכן *Jer.* 17. 6. So Numbers in *Deut.* 30. & al. So plural *Gen.* 22. 6. ונשתחוה *et adorabimus*, ונשובה *et revertemur*. Though all the times *Moses* speaks of there, were past when he wrote, he wrote as present, and relates Facts or Events in succession, the *Yod* is a Sign from that moment the Author is speaking of forward ; so in many places it cannot be construed otherwise, (perhaps he'll say some of these have not the Speck under) as *Gen.* 9. 27. וישכן and he shall dwell. *ibid.* 1 *Par.* 23. 25. *Psf.* 78. 55. as *Job* 22. 27. *orabis ad eum* וישמעך and he will hear thee — So 2 *Par.* 7. 14. plural ויכעו *et humiliaverint se* — ויתפללו *et oraverint* ויבקשו *et exquisiverint* — וישבו *et conversi fuerint*. *Psal.* 37. 29. *Iusti hereditate accipient terram* וישכנו *et habitabunt*. 86. 17. וידאו *et videant*. — ויבשו *et pudore efficiantur*. He would make *Hebrew* conform to our *Language*, we have no *Tense* for this. He may take it that Human Languages express not the *Tense*, shall or will determine no part of future Time. The nearest

nearest we can come in our *Language*,
 He next ejects him out, he next dwells
 and will dwell; begin where you please,
 and the next Action was to eject, and
 the next was to inhabit כַּפְּרַיִם *from the*
Precedent to the Garden of Eden אֶדֶן,
the Substance of the Cherubim. If they
 will mend the *English* and form a Tense,
 which expresses the first part of Time fu-
 ture, they may, but they must not pre-
 tend to mend the Record. So *did* de-
 termines no part of Time past, and 'tis
 certain *Jehovah Elahim*, did not inhabit
 the *Cherubim* there, before the Man was
 cast out; but if they had, that would not
 have alter'd the Idea of יָשַׁב, which
 when applied to a Person or Persons, is
 always to inhabit. He says true, that
 it is in some of our *Translations*, *The*
Lord God placed the Cherubims, and
 to shew you that there is not a Fraud
 so naked, but he dare offer it, he says,
And we have every Translation in the
Polyglot Bible to justify it. The LXX,
 which is the only Translation there,
 if one may call it so, which we have
 any Business with, inserts (*Et ejecit*
Adam, & καὶ τοῦτο ἐντολὴν ἐκτίθηκεν αὐτῷ
collocavit eum con-
tra Paradisum voluptatis.) *Et statim or-*
dinavit Cherubim, & flammeam ram-
pheam

phum quæ vertitur custodire viam Ligni vitæ. *Tuor* is to institute with Power, and they are called an Institution, *Exod.* 25. 15. to 22. and *Isa.* 8. 20. which the LXX supposes to be the chief, and makes the Law *ut Bonis in auxilium*, so makes it and the Law for one End. The *Apostates* who have made all the other *Translations*, were not willing to own the Law was published before *Moses*, so have inserted *collocavit* in several of the rest. In the *Heb. Samar. collocavit*. In the Note, *vers. Samar. habitare fecit*; as the *Samaritan* was never pointed, so keeps the *Conjug.* and the *Sign*, and must be governed by the preceeding *Noun*, it must be *inhabits*. In *Targ. Onkelos*, 'tis *collocavit* in *Targ. J. B. Uziel* (cited *Glory and Gravity*, p. 98.) *expulit ergo Adam, ex quo habitare fecit Gloriam Divinitatis suæ ab antiquo, inter duos Cherubim. Targ. Hierosol. & ejecit hominem & habitare fecit gloriosam Majestatem suam ab antiquo, ab oriente horti Eden, desuper duos Cherubinos*; and they both keep in *אלהים*; The *Syrine* *vallavit*; in the *Persian* and *Vulgar*, *collocavit*; in the *Arabick* there is the Improvement, which till then they could

could not arrive at, *habitare fecit à parte orientali horti Eden Angelos, &c.*

He says, there is no other difference between the Action and to cause the Action, between to inhabit and to cause to inhabit; but that they are sometimes distinguished by *Vowels*, where he means *Points*. Now I shall leave out his *Points*, and allow no Alterations, cited *Glory or Gravity*, p. 40. The Jews say, *Schind. Lex.* p. 830. *per Præsentiam Dei Gloria Dei quæ apparebat in Sancto Sanctorum inter Cherubim, de his in fine Gemara, Cap. 1. &c. Boderiano Syro-Chald. כבד honoravit, glorificavit, Lev. 10. Ps. 49. in Hebræo unde כבוד Gloria quo nomine in secretioribus libris intelligunt præsentiam Divinam, sive Shechinah. So Lev. 17. 4. מושכן is a Place for Jehovah to dwell in, and Numb. 1. 50. is call'd the Habitation of the Institution. Numb. 5. 3. 35. 34. Ego מושכן a Dweller in medio eorum. Deut. 33. 16. Et voluntate שכיני of the Dwellers in the Bush. (We find מנה 1 Sam. 14. 4. The Name of a Rock, מנה Esdr. 2. 5. of a Place, מנהל Ezek. 29. 10. Gr. *vaus*, Ezek. 30. 15, 16. מין the place of their Shechinah in Egypt. This מנה Gr. *βαλος* a Bush, was called, *Exod.**

Exod. 3. 1. the Mount of the *Elahim* and the Appearance and the Fire, from whence the Voice came, was in the middle of *Sinai*, which must have been a sacred Grove or Tree on a High Place, *Deut.* 33. 16. where the Presence *יהוה* were upon Occasion. And because *Moses* before he was instituted was charged, *Ne עררנא buc*, and was to put off his Shoes, for the Place whercon he stood *אין עררנא אדמת* *Psal.* 68. 17. *Adonni in eis Sinai ערר*, and *Exod.* 3. 13. they were to serve the *Elahim* upon that Mountain. *Gal.* 4. 24. *Heb.* 12. 18. *Sinai* is made a Type of the Typical State. *Galos* is derived from *Sam*, and might be used for Busties of what we call Creepers, which take root from their Tops, so go on. It gives Name to a Hill, to a Town; so *Steph. Thes.* v. 1. p. 636, 637. *abalos sacer* see *Ec. Scap. Lex.* p. 223. *Templum Adytum*. The Skirts of the Mountain were accessible, the Place of Congress, the Grove not for any but an Intercessor, or by Directions. Something sounding like *Galos* is mentioned in *Isa.* 7. 19. *אנש* they offer to derive this from *אנש* a Temple.) 2 *Sam.* 7. 6. *Ambulans in Tentorio & in Tabernacula*: So 1 *Sam.* 4. 4. — The Inhabitant

bitant הכרובים of the Cherubim, ibid. 2 Kings 19. 15. Ps. 80. 2. But 1 Par. 13. 6. יושב inhabiting the Cherubim. The Glory, the Appearance of a Man between the Cherubim, which the Jews only mention, and the Text mentions, Numb. 7. 89. Ezek. 10. 4. was an Exhibition of that Person the Apostates deny. The Cherubim are called Elahim, Ezek. 1. 1. and instead of the Elahim, 10. 20. So Isa. 37. 16. Jehovah exercituum Elahim Israel יושב הכרובים The Inhabitor of the Cherubim, tu ipse Elahim, solus tu omnium Regnorum Terra. See Words synonymous to שכן Glory or Gravity, p. 160.

'Tis certain that the Method of preserving Knowledge, before *Moses* and Letters, was by Hieroglyphicks; and the *Apostate Jews* confess, that the Knowledge of the *Cherubim* came from Paradise, as shewed in *Hebrew Writings perfect*, p. 410. 411. And that the *Heathens* had theirs from Paradise, p. 425. 'Tis certain that the Hieroglyphical Emblems were never pretended to be explained before, and 'tis certain they are explained now. Will the *Observer's* stupid Assertions prevent Men from taking the Benefit of that Knowledge? The Method

rhod of exhibiting the Redemption of
 Men by *Christ*, before he came, was by
 these Emblems first exhibited supernatu-
 rally in the Air at Paradise, on the
 Mount &c. After made of Gold, Wood,
 or &c. and when these were lost again
 supernaturally exhibited by Types &c.
 This of the *Cherubim* exhibits the ma-
 king and performing of the Covenant
 and Oath, and all Religion was perform-
 ed before these Emblematical Faces.
 The *Apostate Jews*, who rejected the
 Trinity and Redemption, and they say
 the Use of this Figure in their last *Sanc-
 tum Sanctorum*, and hid the Meaning of
 all these Things, confess as cited in
 Mr. H—— *Glory or Gravity*. p. 95.
Buxt. Hist. Arcae Fœderis (of the Pu-
 rifier) p. 151. *Quemadmodum etiam
 Hebræi ipsi fatentur——quod funda-
 mentum, radix cor et medulla totius Ta-
 bernaculi, atque adeo totius cultus Levi-
 tici, fuerit Arca cum Propitiatorio et
 Cherubinis (ut Cosri scribit Par. 2. Sect.
 28. et ibi R. Jehuda Muscatus) et ad
 eam referebantur et respiciebant. Sibil.
 Orac. Sevatii Galileæ, p. III. Farg.
 Hierosol. — Surge O Verbum Domini
 cum fortitudine roboris tui &c. Cum itaque
 Arca cum Cherubinis fortitudinis divinæ*

propitia tessera esset et sacramentum. —
ibid. Buxt. p. 191. R. Beckhai in le-
gem fol. 199. col. 4. — Typus solis Glo-
rie (Dei) — et habitaculum majes-
tatis divine. The Meaning of these
 things has lately been recovered, and
 this Figure engraved. This exhibits the
 whole Affair of *Christianity*, the *Essence*,
 the *Trinity*, or three Persons of that *Es-*
sence, the Incarnation of one of them,
 the Satisfaction, &c. This was the Glory
 of the *Elahim*; this Institution was the
 Evidence of their Love to Christians, *Is.*
8. 20. The Presence, the Oracle in
 this, while it lasted, was to be heard be-
 fore the Law, and during the Law about
 the Law, War, &c. but nothing else.

This is the most terrible Figure to an
Apostate; this puts even the most case-
 harden'd, who thought himself proof,
 out of all remper. The Jesuit begins,
 and talks of the Etymology of the *Che-*
rubim. — a Notion almost universally re-
 ceived — no doubt of this — says, he
 adds, for which there is not a Word of
 Proof in the *Scriptures*. — The *Apostates*
 own — and he (the *Observer*) be-
 lieves no *Christian* can confute it. — If
 he understands his mystical Way of Wri-
 ting (which brings Mysteries to Sense)
 which

which he doubts) then the *Cherubim* were uncreated, and runs on till he raves. They never suspected, there was any thing in the Scripture, so never looked at the *Text*, till these Constructions force them to make Objections. The Jugler says, he does not understand this or that; he never was inclined or endeavour'd to understand them, for Reasons very plain. Suppose we allow, that no Man has matched him for turning the *Scriptures* into Nonsense, and that 'tis enough to excel in one Science, may that drop with him, what Right has he to bully People who do understand them? He has gone on till his Aversion is become natural to the Knowledge of every thing that is great, or good, or true. Was the Precedent of the *Cherubim*, the Fire and the Sword exhibited to *Adam* and *Eve* by Paradise, or that Pattern exhibited to *Moses* in the Mount, uncreated? Were the Copies of them made of Gold, Wood, &c. uncreated? Were they not inanimate Representations framed immediately, at each respective time, out of created Matter, or copied by Men? Were they any thing but an Exhibition of what the *Rabbim* had done, and what Man was to do? That Species of Presence, which was in

them, and invisible otherwise than by Effects, or otherwise perceptible, except by Voice, was indeed uncreated. The Cloud in the Wilderness, the Glory, &c. were not uncreated Emblems, nor *Jehovah*; but a Presence of *Jehovah* was in the Cloud, and in the Glory. The Brazen Serpent was not an uncreated Emblem, and was not the second Person in the *Essence*; but that Person was present in it: so the other Appearances in the *Old and New Testament* were so. The *Cherubim* were not called, nor were an uncreated Emblem, nor were *Jehovah Elahim*, but were an Exhibition as above; but their Presence dwelt in them.

The *Observer*, p. 27. says, The Author of the Sermon says, that *Philo* was the first who asserted, that the *Cherubim* were created Powers; and supposes they thought the *Cherubim* created Powers when first painted or carved in the Wilderness, though all the World had them before; because if *Moses* had thought them uncreated, he would not have made any Similitude or Image of them, for fear of breaking the second Commandment, &c. Is not this playing the devil for the sake of his God? *Moses* was not commanded to make a Similitude of the *Cherubim*,

Cherubim, but a Similitude of the *Rubbin*, (and the *Heathens* had their *Rubbin* also :) And *Moses* knew, that the true *Elahim* were uncreated, and was told, that one of them would give him Directions from above this Figure, the same as they did by Paradise, as it is written in a Book, which is as good as if it had been as old as *Adam*, that they were to keep the Way to the Tree of Lives which is the End of all the Books. The chief Affair between the *Elahim* and Men, was to keep that Way; and *Moses* knew, that the second Commandment was not to, but from the *Rubbin* to the People, that they should not make any Similitude for a visible Object of Worship. And if the *Observer* had asked his Rabbinical Brother, he would have told him, that their Brethren the *Apostates* own, that the second Commandment did not affect *Moses* nor *Bazaleel*, &c. *Wagensel Tela ignea Satanae, Nizzachon vetus*, p. 47. pari ratione Cherubinos in controversiam vocare quis possit, nimirum quod scriptura dicit: *ne facito tibi sic capiendum ne facito (Sculptilia) proprio ausu, at meo jussu tibi sunt conficienda.*

The *Observer* says the *Jews* say the Angels were created on the second Day,

Day, and *Christians* cannot disprove it; poor Man, he knows not what the *Jews* meant. The created inanimate Agents, which were formed on the second Day, and which the *Heathen* and some of the late *Jews* called *Rubim*, and worshipped, and are Similitudes also of the *Great Ones*, are what they are speaking of, and which the Translations render the Hosts of Heaven. The *Apostate Jews* universally agree, as much as they do in any Point, several of them are cited and explained in *The Covenants in the Cherubim, or Hebrew Writings perfect*, &c. p. 234. 5, 6, 7, 8, 9, & al. That the Exhibition of the *Cherubim*, which they call *Thronum Majestatis*, *Thronum Gloriam divinam*, &c. to the *Sanctuarium* for it and them were created before this World (some say 2000 Years before;) and 'tis expressed, that those at Paradise were כַּרְבַּד from that Precedent. What *Philo* says, hath Contradiction in itself. The four Faces (a Term constantly used for Persons) were one *Cherub* on each end of the כַּרְבַּד, and were the same, or each Figure was the same and all of one piece; so could not be two, his Lord and his God, which the *Observer* is so fond of putting for *Jehovah Elahim*,
though

though *Jehovah Elahim* were exhibited by or in them. Why the same four were at each End, see *Glory or Gravity*, p. 120. Why, as *Ezek. 11.* the Glory left the *Cherubim*. Why two Faces, and no more, *Ezek. 41. 19.* in his Temple. See *Use of Reason Recovered*, p. 231. and below in the *Revelations*.

The *Observer*, p. 30, 31. plays the Fool and the Villain in the most hellish manner, and perverts every thing in the most stupid manner he could invent; will not state the Case, that the Numbers of one and four are used as one and three, in what these represent. There were but four Creatures exhibited, and the Visage of each of them is plural, as usual, I suppose, because each Visage has two Sides; but they were all four exhibited in each single Figure, called a *Cherub*, cited in *Glory or Gravity*, p. 122. and there were two Figures, each a *Cherub*, joint or of one Piece of Gold, in the *Sanctum Sanctorum* of the Tabernacle; so those two, and other two (or more) whether joint from their Feet or separate appears not; and the four Figures call'd, *Ezek. Ch. 1. 5, & al. Living Creatures*; and *Ch. 1. 22, 10. 15, 20. The Living Creature. Ch. 1. Ch. 10, &c.* and each Figure had
four

four Visages, and but two of the four Visages in his Temple, Ch. 41. So in each place they are called *Cherubim*. And the Faces in these Figures are described, Ch. 1. in a different Order from those in Ch. 10. and both from that in the *Revelations*, as Exhibitions of different Scenes. *Ezek. 1. 6. Every one (every Cherub) had four Faces; so Ch. 10. 14, 21. But Ch. 1. 10. As for the Similitudes of their Faces, the Faces of the Man and the Faces of the Lyon upon the right to the four of them, and the Faces of the Bull on the left to the four of them, and the Faces of an Eagle to the four of them.* Does not the *Vau* join the Faces of the *Man* and the Faces of the *Lyon*? And are not the other two Visages without Connection? And were not the two Faces of the *Man* and the *Lyon* always together, without the other two in *Ezekiel's* Temple? *Ezek. Ch. 1. 11. Et Facies eorum & ala eorum פְּרִיטִים disjunctæ (extentæ) desuper unicuique duæ junctæ uniuscujusque & duæ regentes.* Was there any Part but the Visages and the Wings, Issues, Divisions from above each of these Figures? Each Figure, or *Cherub*, containing four Animals was united, see *Glory or Gravity*, p. 201. 1 *Kings* 7. 29.

by

by the Word מִשְׁלֵחַ &c. The Word for the Issues is used for *Mules*, Issues from the Copulation of two different Kinds, explain'd in *the Use of Reason Recovered*, p. 53. *Their Persons and their shadowing Powers were distinct*, &c. Does describing the Parts of any things joined, separate them? Were not each *Cherub*, and both in the *Sanctum Sanctorum*, of one Piece of Gold? So in the Exhibition, *Ezek. Ch. 10. 14. Et quatuor facies unicuique* (Marg. *Cherub*) *facies unius facies Cherub, & facies secunda facies hominis, & tertia facies Leonis, & quarta facies Aquila.* The *Observator*, who could not endure to see the *Man* and the *Lion* joint put in the first Order, maliciously pretends, p. 30. to give us a Construction, but puts one thing for another, makes Nonsense of the whole, and then complains, that they prove not what the Sermon says they prove, but prove the contrary. He or they begin, Cap. 10. 14. *Everyone had four Faces* (or——— *This one Vision had four Faces on the four Sides, that is in particular.) The first Face was the Face of a Cherub, or an Ox. Chap. 1. 10. And the second Face was the Face of a Man; and the third the Face of a Lion; and the fourth*
the

the Face of an Eagle. Were these two Visions one, was it the Vision, or each *Cherub*? so each of the *Cherubim* that had four Faces on the four Sides? In Ch. 10. 14. the *Bull* was first; but he skips back 9 Chapters, and takes another Piece out of another Vision. Ch. 1. 10. was the *Man* second there? Was he not first and joined with the *Lyon*? Is there any second, third, or fourth in that Verse? In p. 31. he cites Ezek. 1. 5. *There were the Likenesses of four living Creatures.* Here he founds his Villany, puts a *singular* for a *plural*, *Likeness* for *למות* *Likenesses* (then he leaves out) *this was their Appearance, the Similitudes of a Man to them,* (you may see in the graven Figure this Man had three Similitudes, one in, one above, and one below the *Cherubim*) and he leaves out the Description of these four Animals to v. 10. and gives us the Descriptions of their four Faces instead of them; and then makes his Deductions, and stupidly thinks this will confound, tho' it be but for a while. Ch. 1. 10. *As to the Likenesses of their Faces, they, the first of the four.* Is there any (*the first of the*) *they four*, what four? Had a *Man*, or &c. four Faces, had not each *Cherub* a Body of four

four Bodies united, and four Faces? Is there any second, third, or fourth? Will such cursed Insertions as these make a *Cherub* one of the four Visages; or that each of those Creatures were alone or distinct from each other; or that the Faces of the *Man* and the *Lyon* were not joined? v. 6. Every one (Animal or *Cherub*) had four Faces (so there were sixteen Faces, four on each Side) *Et quatuor ala unicuique eis* (so 64 Wings) v. 8. cited *Use of Reason Recovered*, p. 61. *And there appeared to the Use of the Cherubim, the Exemplar of a Hand* (the Power) *of the Man under their Wings*, on their four Sides, &c. He charges the Author of the Sermon for leaving out, Ch. 10. 9. which to turn his Impudence, confutes not that Author but the *Observer*, shews that Animal and *Cherub* is the same. *And when I looked, behold the four Wheels by the Cherubim, one Wheel to one Cherub, and another Wheel to another Cherub*. Each *Cherub* had the same four Creatures joint, and their Visages above; but they were so placed, that one Visage had the Conduct of the Wheel in one *Cherub*; another in another; and the other three Visages in each *Cherub* concurred in each

Act;

Act; and that even the two *Vlages* which were joined, had each a *Wheel*, and in many *Cases*, and with the *Concurrence* of the other, acted each a distinct *Part*. So *Ch. 10. 7.*

As two *Cherubs*, each consisting of four *Creatures*, one at each end of the *כפר*, were necessary to exhibit the making of the *Covenant*, regarding the sprinkling of the *Blood*, &c. so four *Cherubs*, each with the four *Creatures*, were necessary to exhibit the *Administration* in the *Execution* of each of their respective *Parts*; so that, as above, one *Creature* in each *Cherub* might have his *Wheel* his *Part*, so that all the other three might concur, go the same way, go with his *Wheel*: and as all the four joined, are called a *Cherub*; so one of the *Creatures* is called a *Cherub*; as *Ezek. 10. the Bull. Ch. 41.* So two the *Man* and the *Lyon*.

The *Observer* insolently insults *Mr. C—*, and asserts, there is nothing to the purpose in *Ezek. Ch. 11. Is not v. 22, 23.* to the purpose, That the *Glory* of the *Elahim* of *Israel* was above the *Cherubim*, and that he went from the midst of the *City*, and stood upon the *Mountain*, which is on the *East* of the *City*? And that there was nothing to the purpose

purpose in Ch. 41. Is not v. 18, 19, 20, 25. to the purpose, where each Cherub had but *two Faces*, the Faces of a *Man* and the Faces of a *young Lyon*? It will be something to the purpose, when the Person, which these two joined, and each called a Cherub, represent, doom the Observators and all those who deny him to their proper Place. His admired Philo was not so impudent as to talk at this rate, to confound the Original, and the Emblems, cited in *Glory or Gravity*, p. 100. Philo, p. 665. *Placuit igitur Tabernaculum erigi, cujus apparatus ex oraculis in monte MOSES didicerat, futuri Edificii contemplatus Ideas incorporeas, ad quarum exemplar intelligibile oportebat designari sensibiles imagines, &c.* p. 666. *Nam interna earum spectant adyta Tabernaculi quæ significant res intelligibiles, externa vero sunt abversa ad Atrium quo significantur res sensibiles,* p. 11. *quod enim mens in animo est, id oculus in corpore, videt enim uterque altera intelligibiles res alter sensibiles. Usus autem mentis in scientiâ ad noscenda in corporea cæterum oculi in luce ad contemplationem corporum.* Philo Judæus *Vita Mosis*, p. 666. — *Accepit ab Egyptiis Doctoribus: et insuper occultam Philosophiam*

כפ'ר

phiam descriptam literis (ut vocant) Hieroglyphitis, hoc est, notis animalium quæ ipsi venerantur etiam pro Numinibus: Not for Attendance. *Pug. Fid. p. 133.* cited among many such in *Hebrew Writings perfect* &c. p. 127. In *Glossa Talmud* Cap. 5. Beracot— id est dedit nobis Deus Benedictus figuras Tabernaculi & Sanctuarii & omnis eorum suppellectilis, Candelabri, mensæ & altarium in figuras spirituales, ad percipiendum inde veritates superiores.

The Image is frequently called by the same Name as what it represents; but the Heathens, as you may see in the *Names and Attributes of the Trinity of the Gentiles*, called the Names *Rubbin*, without a D; so *Elahim*, &c. and had a double Temple to them. This, among many other Reasons, made a Distinction. The *Observer* says, p. 17. *If I could depend on his own Derivation, I should desire no more to confute his Assertion. He saith, they were named Cherubim, a Word compounded of 7 che quasi, a Note of Likeness, and Rubbin the great Ones, &c. and therefore he (Mr. Catcott) adds, that Christ, and He only in propriety when on Earth, was called Rubbi or Rabbi, My Great One. (And as there is nothing but*

stupid

stupid Sophistry in almost every word he
 says, this outdoes all that ever was heard
 of. How will he do it? by saying—
Now every Like is not the same. Won-
 derful! No Man, unless his Bedlamites,
 now or ever supposed, that a Similitude
 and what it represented, were the same.
Satan, when he spoke to *Eve*, knew
 the meaning of *I*, and applies it to *Ela-*
him. The *Cherubim* were not *Rubbim*;
 so Man, who was like, was not one of
 them. Is there any *che* to *Rabbi*; and
 then what is *Every like is not the same*
 for? A Type may be like the Original, and
 not of the Substance of the Original;
 nay, 'tis impossible, that any Representa-
 tion could be of the same Substance of
 the *Rubbim*. As there were *Cherudim* to
 exhibit the Three; so there was a *Cherub*,
 a Likeness of the Great One, to represent
 One; and every one, who believes, must
 call him *Rabi*, my Great One. *Christ*,
 the Man was like, and the Essence in him
 was of the same Substance of, and was
 one of them, yet he brings Proofs for
 this, and keeps in his Nonsense of un-
 created, and annexes it to Emblems, calls
 it *Jargon*, and draws Conclusions: one
 is, that if it means the *Trinity*, *Te Deum*
 is not right, the *Trinity* worship one
 I 2 another,

another, of which presently ; another, that if he means by *Cherubim* (plural) *Jesus Christ* (singular) then — and then *Christ* worships the other Persons in the same Manner and Order, as the other Angels do ; which is contrary to the Words of *St. Paul*, who places him far above them all. (Curled Insinuation !) who does he place above them all ? *Eph. 1. 20.* the Humanity, Him that he says, was raised from the Dead.

He says, the Author derives from *Che and Rubbin*, which he says comes from the Word רבב (I see not that Word in the Sermon) and that *Christ*, when on Earth, was properly called *Rubbi* or *Rabbi* (which the *Observer* had not observed before) he asserts *Rabbi* is in *Hebrew*, *My Multitude* or *my greater Part*. He has neither given us *Text* nor *Rule* for this. The *Hebrew* was not the *Language* writ when *Christ* was on Earth ; but was sometimes spoken then. The Author is not speaking of Multitudes, or of Parts, but of a Person. I cannot find that ever רבי singular, was writ in *Hebrew*, or that there are Degrees of Comparison in a *Hebrew* Word. But if רב be a *Great One* and *Hebrew*, and was his Title there, the Jod might properly be added to *Christ* when

when on Earth, in speaking, and is writ in Greek Letters, *My Great One* ; or in Syr. *Rabboni, my Great One*. Then he sets his poor Pointer to work, and tells you a Parcel of Stories about Points, which stand for U' and O' &c. But what stands most in his way is IM to *Elahim* and *Cherubim* ; and tho' he complains so much of breaking Rules, he will not know the *plural* from the *singular*, nor that IM is the same as י which he knew not how to write, which is the infallible Mark of *plural Masculine*, and is confirmed by his *Bythner Reg.* 31. *Pluralis Masculin. adjecit suo singulari* י. And tho' he would be quit of it, his *Reg.* 165. which he cites, and the Reference in it does not help him ; so they must both stand *plural*, as proposed in *Moses*—*sine Princ.* p. 95. *ibid.* p. 110. Instances of plural Words joined, *Hebrew Writings perfect*, p. 413, 414. The *Apostates* say, it is not lawful to explain the *Cherubim*. But to come to the Derivation, י is *sicut*, *Moses Prin.* Part 2. p. 289. R. *Est autem annotandum quod Doctores Hebræorum (ut testatur R. D.) putarunt Caph in כח esse literam deservientem, &c. Hebrew Writings perfect*, p. 370. *Mayerus Philol. Sacra*, p. 304. *Alii*

videntes hoc non adeo quadrare, paulo subtilius deducunt a ד similitudinis et ר, et volunt Cherub idem esse ac sicut Rabbi h. e. sapiens, potens, honoratus & gloriosus. Hanc sententiam Cornel. a Lap. commendat in Comm. in Exod. C. 25. fol. 540. Notwithstanding this and other Shuffles I have cited, the Apostates in their Writings apply ר to Jehovah, as cited above, from Pug. Fid. 394. & in Buxt. Arc. Pæd. p. 132. By his Bythner Reg. 80. Nota 1. ד pro כן est vel similitudinis sicut, circiter, juxta, secundum; Castet ד Gen. 3. 5. כאלהים sicut (tanquam) Dii— par et aqua Conditio, Chald. ibid. Buxt. Chald. Lex. ד כד sicut Puer one greatned or grown Great. Brix. ר Et sepius nomen est ut superius in ר diximus ר sumitur eleganter pro magistro, doctore, magnate, et hujusmodi ob multiplices dignitates quæ in his reperiuntur. Pagn. ר ר significat hominem honorabilem (inclytum) existimatum aut reputatum, inquit R. Dau. ob multiplices dignitates quibus pollet sic appellatum, unde Judæi magistrum apud ipsos vel doctorem nominant ר, et cum pronomine ר רבני quod in Evangelio Syriace effertur Magister mi. Is. 19. 20. et mittere eis salvatorem ר et reputatum (Inclytum)

et

et eripiet eos, Hieron propugnatorem vel
magistrum, with many Examples. Castell
רב Arab. Arobbo, Dominus fuit, præsuit
dominium ac principatum exercuit, rexit.
The High Priest, as cited *Glory or Gravi-*
ty, p. 126. was Gen. 25. 23. called רב.
So as 127. the High Priest was as a Type
properly called רבי, p. 161. *Exod.* 34. 5.
Jehovah, El, רב &c. 2 *Sam.* 24. 14.
רבים רבו. *Glory or Gravity*. p. 111.
The Heathens had a Temple to the Names
under the Title of רבים so these Em-
blems were used for the Names and for
the Chiefs; so *Esd.* 5. 8. בית אלהא
2 *Reg.* 6. 16. Quia רבים magnates
qui nobiscum *Neb.* 9. 19. et tu in רבו
דברים *Psf.* 37. 11. & delectabuntur super
רב שלום The Great One, The Pacified,
ibid. 48. 3. Civitas רב מלך of the King,
The Great One, *Prov.* 26. 10. רב mag-
nus formans omnia. *Is.* 19. 20. et mittet
eis servatorem et רב magnatem et libe-
rabit eos, ibid. 53. 11. In scientiâ suâ
justificabit justus servus meus לרבם to
the Great Ones——— ideo partem dabo
ei in רבים magnatibus et cum fortibus—
pro eo quod effudit in mortem נפשו ani-
mam suam (his Body) et cum Prævari-
cationibus numeratus est, et ipse peccata
multorum tulit, et prævaricationibus in-
tercedet.

tercedet. ibid. 63. 1. Quis iste veniens de
Edom rubefactus vestes de Bosrah, iste de-
coratus in stolâ suâ חַיִּי the Carrier away
of Captives, (cited Use of Reason, p. 56.
& 233.) in אֱלֹהִים *the Greatness potentia*
suâ. Ego loquens in justitiâ אֱלֹהִים *magnus*
ad servandum, (Jer. 39. 13. 41. 1. אֱלֹהִים
magnates Regis) Glory or Gravity, p.
152. 2 Sam. 6. 2. 1 Sam. 4. 4. 1 Par.
13. 6. Ps. 80. 2. 99. 1. Jehovah —
sedentis, Insidens sicut magnates. They
would wrest this to a single Person, which
they call the Divine Majesty. There was
one Person above-mentioned, Exod. 25.
22. 29. 42, 43. 30. 6. Num. 7. 89.
That Jehovah would give Directions to
Moses from above the Mercy-Seat be-
tween the Cherubim; so in Ezek. cited
Hebrew Writings perfect, p. 454, 455.
But that, tho' true, will not do their busi-
ness, there were three who inhabited the
Cherubim, 2 Reg. 19. 15. & Isa. 37. 16.
Et oravit Chizchijahu to the Faces Je-
hovah, et dixit Jehovah Elahim Israel
insidens sicut Rubbim (Magnates) tu
ipse Elahim solus, tu omnium regnorum
terræ, tu fecisti the Names and the
Earth. So Ps. 18. 6. I called upon
Jehovah, and cryed to my Elahim. —
and he rode upon one sicut אֱלֹהִים *a Great*
One,

One, & volavit, & visus est super pen-
 nas רוח spiritus, &c. Ezek. 10. 20.
 Hoc animal quod vidi subter (vice) E-
 lahim Israel in flumine Chebar, & cog-
 novi quod sicut Rubim ipsi, Ezek. 28.
 14. Tu sicut רב a Great One, ממשח unc-
 tus (He anointing) המוכך Protector.
 The Apostates used the Word רב in
 their Evasions, cited *Hebrew Writings*
perfect, p. 332. In libro Sanhedrim—
 Quidam igitur Hereticus dixit, ad R.
 Idi scriptum est Exodi 24. v. 1. Et dixit
 Moyse, ascende ad Dominum, ascende ad
 me decuit eum dicere, [si non sunt duo
 scilicet Dii] dixit ei iste est (Metha-
 thron) cujus nomen est בשם רבו sicut
 nomen Domini sui; see the rest, so p.
 335. Nizzach. vetus, 135. Exod. 4.
 16. tu eris ei for Elahim. Chaldeus
 (Targ.) substituit לר in Magistrum,
 see the rest. This Word a little before,
 when Christ came, and ever since Christ,
 has been abused and misapply'd to the A-
 postates, and to those who have studied
 the *Oriental Languages*. They have
 assumed the Name, taken upon them to
 set aside Christ, to place themselves in
 his stead, to direct Men what to believe
 and do, and have been great Masters and
 Teachers, as *Maccab.* 1. 14. to set up
 the

the Heathen or Apostate Religion. He says what the Apostate Jews can say, they have writ Volumes, but can say nothing. This will not serve the Observer's turn, he must have כרוב to be a Root; see Citations, *Glory or Gravity*, p. 106. from Servat. Galil. Spencer and Philo. p. 107. *Est itaque cur credatur, vocem Cherub apud Hebraeos Antiquiores potentia notationem habuisse.* This will not do neither, he will have it from Arabick, or bring us one Hebrew Word for another, and tell us it is Arabick. Marius de Cal. כרוב Uniuersale nomen ad omnem figuram. — Quatuor animalium. — כרוב נאמר nova similitudinis Et Infans crescens, Rex ob magnitudinem aut dignitatem Arab. Cherubim idem quod Hebr. Arab. Carab pressit, compressit, anxiet, afflixit, sollicitavit, contristavit, aggravavit, tribulavit, defatigavit, Schind. ibid. Castell. p. 1795. Heb. ibid. Syr. ibid. 1797. Arab. Anxietatem inducit, anxiet animum pressitque Dolor, &c. 1798. — Cherubim Principes Angelarum. — Multa de hac voce fabulantur Ar. vim Heb. ignorantes, Gig. But these will not yet serve him, he wants to hook in כרוב cited in Mr. H — Use of Reason recovered, &c.

p. 275. to *join* in Conflict, or &c. קרב is used in Sacrifice, Lev. 7. 11. & al. the Offerer with the Sacrifice, and none else approached, and was, and is used for Believers receiving the Sacrament. *Marius*, Heb. קרב to join, &c. Arab. id quod Heb. *Observer's Notes*, p. 20. *Castel*. p. 1797. *Caraba*, Num. 6. This is like the Hebrew Verb קרב *Quarab*, for Literæ ejusdem instrumenti sæpe inter se commutantur, Byth. Gram. Hebraica Reg. 1. — Divinæ Majestati appropinquantes. Prope divinam Majestatem positi, and cites Texts. The same *Castel*. for fear this should not do, has the Impudence under רבב *Arab*, to give that Word also, after he has given it the same Sense, as the *Hebrew* several times, to insert *appropinquavit*, *appropinquatio*, *propinquitas*. *Byth*, Reg. 1. is false, and destructive of the certainty of the *Text*. And every Instance is shewed to be false, in one or more of the Translations, in *Marius de Calass*, and his *sæpe* is false without Exception, where it would change a Root.

'Tis certain a Writer or Lexicographer, who had taken the Words of *Arabic* by Pronunciation of the Speakers, if there was a likeness in Sound, and put them into the Letters of the *Alcoran*, which

which have not the same Powers as the Hebrew Letters, might have done all he could, and have made such a Mistake as this. But *Castel*, who is the most averse to these Truths, of any Pretender to *Christianity* I ever saw, who has not given any Construction of *Jehovah*, nor mentioned *Elahim* in his *Hebrew*; has in the most impudent manner, p. 1797, under Caraba Arab. Num. 6. printed 1. q. ar. קרב aut pro eo — propinquans fuit appropinquavit, and another below קראו mutuo ad illum appropinquavit & affinitatem, cum eo contraxit (which carries what the *Observer* would be at, a great way too near) and both are contrary to the general Usage of the Word קרב by his own shewing, unless he would give them such Offices, as the *Apostate Jews* would give to them, (cited *Hebrew Writings perfect*, p. 334.) *Angelis ministerii id est iis qui Deo immediatius assistunt*; and so makes what *Moses* and *Solomon* called קרש קרשים to be for, and denominated from the Presence of his *Deus*, and the Figures of some, I suppose two, קרבים each קרב Approacher with four Bodies united, four Visages, &c. And I suppose their Presences in those Figures, for the Substances

stances of them according to him must be in Heaven, near the Essence of his *Deus*, and so that not only the Sacrifices, Prayers, &c. without, were made jointly to these Faces; but within that, the Blood was sprinkled, and the Incense fumed before these Faces, or the Presences in them; and that *Christ* now exhibits the real Blood, and the real Incense, before the three Visages of his *Deus*, and these two *Angels* in Heaven. This is full of as many Absurdities, as his *Alaha*, in his *Participle* approached, joined. This could not be by their own Right, if it had been, it must have been by Appointment. Even his *Collocavit*, the *Cherubim* near *Eden*, if it had been true, would not do, as he dare not say, the Essence was in or near Paradise, unless he makes that Species of Presence which dwelt in the *Cherubim*, dwell in them, and that he dare not say, nor dare he make *Angels* the *Seat*, and the Carriers of this Presence, nor that the High-Priest sprinkled the Blood and fumed the Incense, before the Faces of *Angels*, nor dare he apply what is said, *Mat. 18. 10. In Heaven their Angels (Agents) do always behold the Face of my Father, which is in Heaven.* He may apply if he

he pleases, 1 Pet. 1. 12. *Which Things the Angels desire to look into.* I had like to have forgot, as a Bull is called עֵז changed into עֵז it must be one who approaches the *divine Majesty*. He offers this to set aside the expres Texts of Scripture, he tells you עֵז is in some Sense *Great*, greater Part; but he prefers the *Arabic*, those which come near any thing; because all their Divines have followed the *Oriental Languages*, that is, of *Heathens, Apostates, Mahometans, or Papists*, and because almost all the *East* are of their Opinion, and only we stand out. At last in the utmost despair, they fall a raving against those who discovered and shewed these things. About ten Pages before, he talks of *Cherubim* and *Seraphim*, praising (what he calls) the *divine Majesty*. I find, *Exod.* 34. 6. without mentioning the Appearance, *Jehovah cry'd, Jehovah, Jehovah, El — עֵל —* and he finds, *Isa.* 6. 1, 2, 3. saw an Appearance, עֵל his Lord *Seraphim*, and they cry'd one to another, *Holy, Holy, Holy, Jehovah of Hosts.* These Exhibitions are standing Declarations, that *Jehovah Zaboth* is in three Persons, and that each is *Holy*, &c. So *Psf.* 19. 1. — 148. 2 —

103. 21. *Neb. 9. 6.* The Hosts of the Material Heavens or Natives, are an Exhibition of the Persons and Powers of the *Elahim*, and are said to worship them. I shall defer what he takes from the *Revelations* a little. These do not prove any part of his Assertion, and I shall allow him nothing upon his Word: I suppose, he doth not understand *Hieroglyphical* Representations, and his Masters will not let him pronounce, or let *Jehovah* signify any thing but *the Lord*, and that is applied to Man, and *Elahim* is but a *Mahometan* Word, and *he* is a Name for his *Deus*: So for ought I know, he may make *Jehovah* praise his *divine Majesty*; these Things are sufficiently explained, and I shall not reprint them for him. But as he knew this *art* could not pass, about ten Pages further he begins with *Ezekiel's* Vision as a new Thing, and after his Constructions, of which presently he tells you, some thought these four Beasts were *Matthew, Mark, Luke, and John*. Then he tells you a *Rabbinical* Story, which a *Rabbinical* Commentator, who could not judge at all, or do any thing else, had picked up. I can shew him Volumes of such, writ by his Brethren, to get quit of the *Che-*
rubim

rubim by way of prevention. But the Learned Mr. *Joseph Mede*, (to whose Judgment he submits) that they were four Standards; and that St. *John's* Visions were the same, and cites *Aben-Ezra*, and two other *Apostates*, (what had the *Rabbies* to do with the *Apocalypse*) that the *Lion* referred to our Saviour; the *Ox* to *Trajan*; the *Man* to *Septimius Severus*; and the *Eagle* to *Maximinus*; and makes their Agreement an Argument of the Omniscience of God.

His Party already own, that he has outdone his Master the — when he hath allowed that, p. 8. *the Hebrew Scriptures are the Repository of all divine Knowledge*; and has taken upon him to bluster and bully one, who has asserted their Meaning in this and other Points; and afterwards comes and says, it may be this, or that, or nothing, and at last refers his *incapable Self* to the Opinion of another, who knew nothing, but still refers to others, &c.

All he produces from the *Apostate Jews*, their innumerable Constructions and Stories about the same Thing, all he asserts himself, his several Offers about one Object, are Proofs that either they,

or

or he would say any Thing to get quit of these *Words*; but that neither of them knew what to say. So proves he knew nothing of the Matter, nor designed to set Mr. C—— right; but to evade the Authority of the *Scriptures*, and destroy the Evidence, he has produced for *Christianity*.

Gusserius in his *Preface* joins with *Scaliger*, that each *Hebrew* Root has but one Idea; and he shews and gives his Reasons, that they are not to be taken from *Arabick*, or other *Oriental* Dialects, nor from Constructions of the *Rabbies*; and that we are not to depend upon the *LXX*, or other *Greek* Versions, nor on the *Vulgar*, or other *Oriental* Versions, or on New Versions, nor are we to take the *Grammar* from any of their Rules. But to examine each Word in the *Hebrew Scripture*, by the Usage in itself, with Rules, &c. So explodes every one of the Authorities, the *Observers* have produced, to derive or support their Significations of the Words in Contest.

If these Creatures who call themselves the *Observers* were but indifferent between Right and Wrong, or had any inclination to be set right; they might see by

See also
David's
Grammar
who affirms
that each
Heb. Root
shall retain
its
ideal or
real
signification
as
in the
original

by the Epithets ascribed to the *Cherubim*, such as *עזר* Council *מזכיר* of being *Carriers away of Captives* home with them, cited *The Use of Reason recovered*, p. 56. that they are right construed; and by the Descriptions of the Visages of the *Man* and the *Lion*, *Ezek.* 41. 20. by *עזר*—*רב* &c. in *Isa.* 51. &c. cited in *The Use of Reason*, p. 232, 233. that *Christ* was two of them united.

These *Institutions* by *Hieroglyphicks* or *Emblematical* Exhibition or Representation under the Figures of four *living Creatures* of the *Actors* and *Actions* to be and be performed in the Redemption of *Man*, called the *Cherubim*, the *four Beasts*, who were to keep the way to the *Tree of Lives*, who had had the *Typical* Presence the *Oracle* in them, and the *Glory* above them, and before whose *Emblematical* Faces all *Emblematical* Actions had been performed on *Earth*, and before whom the *typical* Atonement to be exhibited in *Heaven* had been exhibited in the *Type* of it, the *Sanctum Sanctorum*: When the *Person* of the *Essence* in *Man* had performed what was exhibited on *Earth*, and was gone to exhibit what was to be done in *Heaven*, and was by *Covenant* possessed of all *Power* to rule those

he had purchased, destroy the Adversaries, and was to have the Glory, the Love and Adoration, and whose Denomination was *He that sitteth upon the Throne*, and whose Representative was the *Lamb*, the very Person the *Observer* is for setting aside; *the four Beasts* were to give way, to surrender to the *Lamb*.

As *Hieroglyphicks* were framed and instituted at first for Men who had not been taught *Languages* and Sciences, and were a Species of Evidence which gives the strongest Ideas, and which might be described in any *Language*; so at last the *Apocalypse* seems to have been writ in that manner for the better Information of those who had been used to them, and who had these sorts of *Hieroglyphicks* preserved and standing, but did not understand the *Hebrew Language*; so for any that should afterwards acquire the understanding of either or both, the one being the Images of the Things, the other the Words for them. So we find in the *Apocalypse*, which is most of it writ in this manner, when he comes to this part, *Rev. 3. 21. cited Introd. to M— sine Principio, p. 219. To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and*

am set down with my Father in his Throne. 4. 2. *One sat on the Throne* described, 6. *And in the midst of the Throne, and round about the Throne, were four Beasts full of Eyes before and behind.* The certain Emblem of the Presence or Omniscience in them. These *Creatures* according to the various Scenes are placed in different Orders, *Ezek.* 1. 10. The Man and the Lion, the Ox, the Eagle. 10. 14. The Bull, the Man, the Lion, the Eagle. 41. 19. The Man and the Lion. 43. 15. *et a Leone Dei et supra Cornua quatuor* : till then the Presence was in them all, so they all full of Eyes. Here *Rev.* 4. 7. This is a short Scene, and the time not to be mistaken. The *Lion* acted without the *Man* before the Incarnation, and after Union they were parted for some time before the Death, and after the Death of the Humanity till Resurrection; whether after the Death of the Body till its Resurrection the Soul was separated from the Essence, I determine not now; after the Essence had performed his part, he claimed his Right, and all Power was surrender'd. He took the Rule or Government of this System and Man, and took precedence. After he had left the Humanity, the Influence of the *Holy Spirit* was upon or in it; so while

while Life lasted, it was full of Eyes, till it had performed its part, declared all was finished, and given up the Ghost. So though there was a Presence in the inanimate Emblems, if after that the dead Body could not be full of Eyes, and act; whether the Soul was so, and acted, I determine not; but I suppose it was full of Eyes, and acted. After the *Lyon* had in *Man* vanquished Sin, Death and Hell, and assumed the Power, his first Action was to raise the Humanity, &c. and after with or by him executed the rest. The Description repeated v. 8. *And they rest not day and night, saying, Holy, holy, holy Lord God Almighty.* 9. *And when those Beasts give Glory and Honour and Thanks to him that sat on the Throne.* v. 10. *The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying—for thou hast created all things—* Rev. 5. 5. —*The Lyon of the Tribe of Juda, the Root of David, has prevail'd.* The Exhibition was changed: The Power and the Administration or Exercise of it was transferr'd. 6. *And I beheld, and lo in the midst of the Throne and of the four*

K 3
Beasts

Beasts—stood a Lamb as it had been slain, having seven Horns and seven Eyes, which are the seven Spirits of God—And he came and took the Book out of the right hand of him that sat on the Throne, (*Allegor. Moral. super Apocalyps. p. 240. cited Hebrew Writings perfect, p. 400.*) *Leonem Johannis audierat et Agnum vidit, Agnus occisus est, Agnus aperuit Librum, et aperuit Leo. Denique dignus est (aiunt Seniores) Agnus qui occisus est accipere fortitudinem: Non mansuetudinem amittere, sed accipere fortitudinem, ut et Agnus maneat & Leo sit)* And when he had taken the Book, the four Beasts and four and twenty Elders fell down before the Lamb, having every one of them Harps and golden Vials full of Incense, which are the Prayers of Saints. And they sung a new Song, saying—For thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation; and hast made us unto our God Kings and Priests, and we shall reign on the Earth (though hast redeemed us has been apply'd to the four Beasts, yet is only to them who were of Kindreds, Tongues and People, which three of the Beasts

Beasts were not, so hast made us (MS. *As in d'lon*) Kings and Priests. Yet ideally speaking, the hieroglyphical Representations, and the Priests had been Residentiaries, Hostages pawn'd to every Tribe, &c. for Christ's Performance; and when Christ discharged himself, and the other *Elahim*, from the conditional Execration, he also redeemed the hieroglyphical Pledges, and the Priests; paid what their Institutors and they were pawn'd for, and thereby freed them, and proved them to be what they really were Representatives of a King and a Priest; besides redeeming the Priests, among other Men, from their Sins, &c.) V. 13. which the *Observer* cites, And every Creature——heard I saying, Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever, and the four Beasts said Amen. 6. 1. And I saw when the Lamb opened one of the Seals, and I heard as it were the Noise of Thunder, (Voice of God) one of the four Beasts, saying, Come and see. 7. 9.——stood before the Throne and before the Lamb——cried——Salvation to our God, which sitteth upon the Throne, and unto the Lamb. 11. And

all the Angels stood round about the Throne, and the Elders, and the four Beasts, and fell before the Throne (which had the new emblematical Exhibition upon it) on their Faces, and (as predicted) worship'd God—— 15. And he that sitteth on the Throne shall dwell among them. 17. For the Lamb, which is in the midst of the Throne, shall feed them. 8. 3. And another Angel came and stood at the Altar, having a golden Censer, and there was given unto him much Incense (which the four Beasts and the Elders had before) that he should offer it with (add it to) the Prayers of all Saints upon the Golden Altar which was before the Throne; and the Smoke of the Incense, with the Prayers of the Saints, ascended up before God, out of the Angel's Hand. Vid. Ps. 141. 2. Jer. 17. 26. Rev. 5. 8. & al. cited *Glory or Gravity*, p. 157. *The Use of Reason Recovered*, p. 261. —

As the four Beasts and Elders had preserved the Incense, or Prayers of Believers; so some had preserved the Wrath of God against Unbelievers. Rev. 15. 7. 16. 1. For one of the four Beasts gave unto the seven Angels (a sufficient number of Agents, or &c.) seven Golden Vials to in-

flict

sit it upon them. — 14. 1. *Lo a Lamb stood on the Mount Sion.* 3. *And they sung as it were a new Song before the Throne and before the four Beasts and the Elders — The first Fruits unto God and to the Lamb.* 19. 4. *And the four and twenty Elders and the four Beasts fell down and worshiped God that sat on the Throne, saying, Amen, Alleluja.* The Reasons why there were two *Cherubs* upon the Mercy-seat are given. Those in the *Sanctum Sanctorum* of the Temple are not explained. In the first Exhibition of this Manifestation, in *Ezek. Ch. 1.* The *Man*, as a Prophet, and the *Lyon* joined with him, was plac'd foremost, then the *Bull*, then the *Eagle*. The next Exhibition, *Ch. 10.* the *Bull* first, when he was to take Vengeance on the *Man*, next after the *Bull* the *Man*, who was to act and suffer the Part of the Priest, next the *Lyon*; so there their Faces are not exhibited united, and lastly the *Eagle*. The next Exhibition, *Ch. 41.* only the *Man* and the *Lyon*, when they contended for, or were possessed of, the *Palm*. The next in *Revelations*, when the *Lyon* had conquered, and the *Man* was suffering, the *Lyon* was first, then the *Bull*, then the *Man*, and lastly the

the Eagle. After that the *Lion* and the *Lamb* had the *Throne*, to the end of the *Revelations*. In Heaven the *Man* is described, *Psal.* 110. 1. The *Lord* יהוה said unto יהוה my *Lord*, set thou on my right *Hand*, until I make thine *Enemies* thy *Footstool*. v. 5. יהוה ידך ad---dextram tuam transfixit in die nasi sui *Reges*; so between these two till 1 *Cor.* 15. 28. --- But to return, *Revel.* 19. 9. --- Blessed are they which are called unto the *Marriage Supper* of the *Lamb*. 21. 14. And the *Wall* of the *City* had twelve *Foundations*, and in them the *Names* of the twelve *Apostles* of the *Lamb*. 22. And I saw no *Temple* therein, for the *Lord God Almighty* and the *Lamb* are the *Temple* of it. Here all emblematical *Temples* were at an end, when he that had all *Power* dwelt in the *Lamb*. 23. For the *Glory* (his *Name*) of *God* did lighten it, and the *Lamb* the *Light* thereof. 27. But they which are written in the *Lamb's Book of Life*. 22. 1. --- Proceeding out of the *Throne* of *God* and of the *Lamb*. --- 3. But the *Throne* of *God* and of the *Lamb* shall be in it. I must add a few *Queries*.

The *Apostates* make the *Cherubim* the *Throne*. *St. John* places the four *Beasts* upon

upon the Throne. If they were Creatures, and not Emblems of those who were uncreated (*Man* excepted) and had not a Presence of those they represented in them, what Business had they upon the Throne, with the *Lyon* and the *Lamb*, the changed Name, who were in the Midst of the Throne and of them?

If they were Creatures, how comes it that they are described to be full of Eyes, as the High Priest's Garment was, and as the *Cherubim*, *Ezek.* 10. 12. were? Never any Creature had this Attribute, but the *Lamb*, in whom this was fulfilled, who both in the Old and New Testament had seven Eyes.

And he [the *Lyon*, and the *Man* the *Lamb*] came and took the Book out of the right Hand of him that sat upon the Throne——The four Beasts and the four and twenty Elders fell down before the *Lamb*. Did he not by opening the Seals, typically exhibit the Manifestation of the Redemption of Man, the bringing to view what lay hid in the Decrees of the *Elahim*? Did not the typical Presence, under the Law in this form, surrender to the real Presence of the *Essence in Christ* the *Lamb* under the Gospel?——Having every one of them Harps and golden Vials, full

full of Odours, Incense, which are the Prayers of Saints; which was put into the hands of one Agent, and he offered it for all. According to our *Observer*, these four were *Angels* or *Apostles*, or three of them *Emperors*, and the *Elders* were certainly Men. I doubt, the *Observer* has learned something more of the *Jesuits* than juggling; perhaps he may want the Prayers of canonized Saints or Absolution, every Month, as his Brother *Toland* had, when he writ as the *Observer* doth. I wish he may make as honest a Confession before his Death, as *Toland* did. If we allow him, that any of these could make the Prayers of the Saints acceptable, (or if from modern Writings, we allow them to be Guardian or Tutelar *Angels*) we establish *Papery*. It was the Business of the *Elahim* and typical Priests, to make the Prayers of the Saints fit to be offered to him who could make them be accepted. The Incense, the Actions of *Christ*, which made the Prayers of the Saints acceptable, had filled the Hands of the Priests, and had as a Type been offered before these typical Faces, to make them smell sweet, and was in their power, and now they
were

were at Surrender to give it up to him who offered the real Incense.

And all the *Angels* stood round about the Throne, and *about* the *Elders*, and the *four Beasts*. The *Observer's Tool* pretends, for he knows nothing but what the *Apostates* tell him, that the Powers in the Air, which, they say, were created, and *Moses* says were mechanically formed the second Day, were *Angels*, and make the *Cherubim* some of them; and so *Jehovah Elahim Zaboth, Lord God of Angels*.

He finds the Definition of *Jehovah* in the Sermon, *a Being with Powers, or that which cannot but be, and Being must have all active Perfections*. He is reduced to the pitiful Shift of taking one part of the Definition, and leaving out the rest, to make a stupid Comparison between the Perfections in *Jehovah*, and *Philo's Deus*; and what he calls his two *Powers*, which were personal, and as hath been proved, must be *powerful Ones*, though there were four in each of the *Cherubim*, or in each *Cherub*. If he will allow them to be *a Species of Intelligent Beings* out of this System, and that the *Apostle St. John* is here speaking of them, though he knows not whe-
ther

ther they were or no, as you may see *Hebrew Writings perfect*, p. 450, 451. How could all of them be round about the Throne, and four of them upon the Throne? If they were *Evangelists* or *Elders*, how could twenty-four be about the Throne, and four of them upon the Throne? If three of them were *Emperors* or *Kings*, what had they to do, or the *Evangelists*, or *Angels*, with that Person of the *Essence*, which was in *Man*, and the *Man* called the *Lamb* upon the Throne; or how came any of them to be full of Eyes? *Oliver's Porter* never came up to this degree of Madness; this in poor *Mede*, who could do nothing else but copy from *Rabbies*, was copied Madness. But 'twas in the *Apostates*, and is in our *Observer*, studied Madness, a Mark of Despair; and of studied Malice, to all Beings, who have a Possibility of acquiring Happiness. These Figures are constantly called by Believers and Heathens *Elahim*; and so the Significations of them must stand or fall together. If two of the *Elahim* were created *Angels*, how came they there at the Creation before the second Day, before they were created? And if they had been created before, what had they to

do with, or what could they do in Creation? Could not those, who were full of Eyes, see better who was in the *Lamb*, which had been slain, and was alive, when they paid the same Worship to him as they did to *Osir*, than the Owls the *Observers*?

The different Times, so Scenes, each Vision exhibited, the Difference in expression of the Objects worship'd, why some worship'd at one time, and not the others, &c. Of the comparative Degrees of Worship, some of those exhibited, paid: The different Declarations the several Parties exhibited made, what those several Differences signified, are to be proved from other Parts; some of them now writ, but not publish'd, which I shall not meddle with, lest the *Observers* serve me as they did Mr. *Catcott*, about the Titles of *Christ* with the *Jods* in them.

He, p. 28. says the Sermon says, *Philo* was the first Perverter, by his *Allegories*, of the *Hebrew Scriptures*, and was the common Parent of all *Heresy*. He says no. *Philo* has said, there were some before him who dealt in *Allegories*, &c. If he had not said so, he had stood the first upon Record. Where is his Evidence, for I would not hang a Dog upon his?

his? Well, the Books either never were, or are lost; Allegories were in use: Well, does he shew that any of them perverted the *Scriptures*? No. If he was not the first Practiser, he was the first Publisher; see *Glory or Gravity*, p. 90. He endeavours to prove by *Philo*, that there were some of their Religion before *Philo*. He shews from the New Testament, that the *Sadduces* were before; and, as another Piece of his Wit, that they denied that the *Cherubim* were either *Angels* or *Spirits*, (none ever thought they were either) What they denied, I suppose, he has seen in the *Religion of Satan*, p. 52, 53, &c. If *Philo* had not convey'd what he has done, notwithstanding the few Hints in the *New Testament*, his Children, nay even the *Masorites*, would often have been at a loss to have found Evasions to the *Text*.

He, p. 29. wanted an Opportunity to shew, that *Philo* had the same Sentiments of the *Trinity*, as he has, *Excellent Notions of the Trinity of the Logos*; so the *Heathen Plato*; and that *antient Heresies* were either concerning the *Trinity in general*, or *one Person in particular*. He has declared what he would have made Heresy; but we will take no such

such Evidence. I suppose, 'tis one of the Proofs of the Ill-nature of our Friend, that, after the vast Labours of Dr. *Mangey*, the charitable Disposition of his Subscribers, to whose Judgment, I suppose, the *Observer* submits, that he will not allow *Philo* to be an Orthodox *Christian*.

21. The Sermon says כרת *Carath* has never any other Signification but to cut, or to cut off. The *Observer* says, this may be allowed, when 'tis not join'd with the Word ברית or *Covenant*, but not then. This is a mighty Concession: we have allowed, that when the true Construction interfered not between *Apostates* and *Christians*, they were used; and when they proved the chief Points in *Christianity*, they were altered. He makes the *Covenant* eternal, when he says, there was but one. So *Man* could not then be a Party. We say the *Covenant* was before the Creation, and between the *Rubbin*, so *Elahim*; and the chief Affair between the *Elahim* and *Men*, was to exhibit the *Covenant*, and cut off the *Purifier*. What Reasons for altering these Words? The *Observer* says, in *Latin*, the Verb *ferio*, &c. which had been explain'd by the Author of *A Letter*

to a Bishop concerning some important Discoveries in Philosophy and Theology.

—Then the *Observer* raves, and prostitutes the *Scriptures*, by comparing them and endeavouring to make them bend to the most stupid Phrases, he can find or pronounce. This *Jugler* and the *Droll* served to that Trade, but know not the Letters of the *Language*. We want no *Orientalists*, much less such Buffoons as these, as you may see in Mr. H— *New Account of the Confusion of Tongues*, p. 201, & seq. These Creatures were brought up to this Trade, when the *Scriptures* were the Subject of Ridicule: The Case is now altered: Yet, though they are out of Fashion, they cannot leave it off. p. 22, 23, 24. ברית is from בר or בּרר to purify. The *Observer* says our *Lexicons* all derive it otherwise; but tells us not from what: then brings his *Cats-foot*, to prove, by the *Points* of the *Apoptates*, or other *Languages*, that he has a strong Inclination to make it a *Participle passive* purified. It is indeed the merriest Jest of all, that he, who talks of finding Faults in Constructions, pretends not to know, that a *Hebrew* Word conveys the Idea in the Action, Person, or Thing, and so is applied to each Action, Person,

Person, or Thing, that has the same Idea. And that though a *Participle* be sometimes used for a Name when *Passive*, 'tis always distinguished by a *Vau* in the third Order; and, that in despite of Pointing, this Word is applied, *Psf.* 2. 12. to *בר* the *Pure One*, that joint Person, who was to be *Jehovah* and *Adam*, with a Precept to pay him that Adoration, which, in *Hebrew* and *Greek*, was paid by the word *Kiss*, and is apply'd to *Soap*; neither of which was purified, but each a *Purifier*: and yet for all his Jest, *Soap* was not cut off, nor was it *Christ*. If this Word had belonged to one of *Philo's* Powerful Ones, or to one of *Clarke's* two Creatures, it must have been purified, *p.* 33. He congratulates the Discoverer of the other Titles of the *Redeemer* with the *Jod*, inserted in the third Place, calls it an ingenious Observation (a high Complement to one of his *Madmen*.) But though some of them be Epithets, with which *Jehovah* is joined, as cited in the *Use of Reason Recovered*, *p.* 32. *Jehovah צדיק* — et *חסיד* and others elsewhere; as *p.* 106. *משיח* his *Grammarians* and he are for having them all suit a Creature *passive*, and not *active*; and tho' besides *ברית* in said *Use of Reason*

son Recovered, p. 135. the *Participle passive* ברור is cited, and is frequently used *singular, plural, &c.* The Word ברית is treated of at large in *some Thoughts concerning Religion, &c.*

You may see how dangerous it is to make a Composition, by a *Club* of several Hands; one who allows nothing that is true, but wrests it till he make it appear false; another, who allows the *Hebrew Scriptures* as mended by the *Apostate Jews*; and another, who seems to be one of the Litter, who have been bred up in a College, in a *northern Principality*, to droll upon *Scripture*, and to understand nothing else; and who, every one, hates the Principles of the others, and agree in nothing but to destroy. The first offers to meddle with the *New Testament*, which the *Apostates* have not mended; and says, p. 11. The *Mankood* of (Gal. 3. 13.) *Christ was made a Curse for us.* The second makes a Jest of it, and says, p. 14. *He might have added, with a Parity of Reason, That all their Religion consisted in Swearing, because אלה signifies an Oath; or that it all consisted in Cursing, because Alah signifies a Curse.*—When he derives the sacred Name of God, in *Hebrew*, from a *Verb*, which

which signifies to swear and to curse, and would risque his Cause, rather than lose the Jest, which forces one to take him up: Neither the *Catsfoot*, nor the *Droll* knew that citing, and allowing such a *Text*, admits, nay positively proves every thing in the *Sermon*. He admits, that Mankind was, by some prior Action, and by the Sentence of some superior Beings, accursed; and that whoever *Christ* was, he was accursed in their stead, to take the Curse off them. So he allows *Religion* arose, and Man was saved from *Christ's* being cursed: and he must admit, because 'tis fully proved, that one Man could not redeem another; and he admits, that taking this Curse off Men purified them, made them innocent, clean, &c. This proves, and he must admit, that ברית and all the Titles of *Christ*, with the *Jod* in the *third Order*, are truly construed; and as a Person of *Jehovah* is added to many of them, that proves, and he must admit, that, that Person of *Jehovah*, who was in the Man *Christ*, was the principal Agent, and was as is proved, and he must admit, אלהים execrated; and, as it is proved, that this was by Determination of the *Elahim*, before the World began, this shews how they came by their

Name, and all this Scene exhibited in the *Cherubim*, &c. and typically performed by Men, before their Faces, from *Adam* till *Christ* finished it. He must admit them, and all the *Types*, &c. as construed.

He, 25. pretends, he cannot imagine, what is in Dispute, what Cause Mr. C. was maintaining. If this——If that——He has once said something near Truth; *If others are as ignorant as myself, I am sure, that he can have none at all.* If every one will agree for——to give up *Christianity*, and go quietly to the Devil, there will be no Opposition. This is all he could say, if he had been ever so wise; and when he had said nothing, then the *Droll* begins to scoff, &c. The *Sermon* tells him plainly what was the Cause, and what had determined it. The Issue was, whether *Christians*, or the *Apostate Jews* and their Followers, were in the right. The *Texts*, in the *Sermon*, convict the *Apostate Jews*, and the *Observers*, of the highest Crimes Men can commit; *Christ* has given Judgment, and executed one part of the Punishment upon the *Apostate Jews*, and will——The *Observers* deny not the Facts, knew their Excuses which they

they would offer in Evidence, had been rejected by *Christ* and *Christians*, but desire that you would not think them the Children of Hell, who *Christ* calls so; but believe the *Observers*, that they are mad, who are not as they are; and take their bare Opinion, that the *Prosecutors* are mad; and that the Evidence in the *Texts*, are not to be read nor understood, but as they, and such as they, who are convict and sentenced, please. They had better say, they have excepted against the Evidence of the Writings of the *Elahim*, because they are Enemies to the *Apostates*, for denying them, and setting up an imaginary *Deus*; and only produce the Evidence of the Writers of the *Apostates* and of *Mahomet's Scribes*, For he could not write: If they could say, they were of better Authority, or but indifferent; for without their being both, they cannot be produced. The *Apostate Jews* expect for themselves, or their Issue, a temporal Dominion over all the World; and further, that their *Messiah* will give them the next. The *Mahometans* have almost half this World, and expect their Prophet will give them the next. Our *Apostates* expect nothing here, or hereafter, but what they can

lay their Hands upon. Their Word *God*, signifies Good; their *God* is what they suppose their Good. Their King is any Instrument which will give them that temporal Good. Their *Religion* is a Farce; and future Expectation, without punning upon the Phrase in *Scripture*, never entered into their Hearts. These Gentlemen, as things go, are modest, because they think the Execution is at a distance; some make game of these things when they are going to the Gallows, and others, when they are going to the D—

He seems to make those who blaspheme, &c. only fit for *Bedlam*. When there were several joint *Emperors* at *Rome*, or *al.* would it not have been Treason to have denied any one of them? Would it not have been Death among the antient *Heathens*, who worship'd the *Names*, to have denied the Being and Power of *Light*, and of the *Spirit*? Would not any one think, that I had put an impossible Case, if Sir *I. Newton*, and the — *Society*, had not denied the Existence of the Substance of *Light*, and made it only a Property of *Fire*? And those alive now will scarce believe their Senses, and own the Existence of the *Spirit*, and scarce yet will own the Power

Power of either of them. Are two of the *Elahim* extinct, or do Men prefer themselves to them? 1. *Sam.* 2. 25. If one Man sin against another, the Judge shall judge him: But if a Man sin against *Jehovah*, who shall intreat for him? Notwithstanding they hearkened not—because *Jehovah* would slay them. Is there not a Place typically called *Newgate*, and another called *Tyburn*, for those who set up Pretenders, who clip off the King's Names or Titles in his *Superscriptions*, or deface his Image on his *Coin*? And as the Subjects have no other Security for Lives or Estates, but by Evidence of *Records*; and as there can be no other way of preserving those *Records*, but by rewarding those who keep them, and punishing those who attempt to alter or invalidate them; why should not such come in for a share?

This is the Fruit of tolerating the *Apostate Jews* among *Christians*, granting them Liberty of Conscience. This is their *Moderation*, when their Imaginations are exposed, and their Progress in danger of being totally stop'd. The *Roman Catholics*, with the severest Laws, cannot prevent their Infections; was Indulgence the way to do it?

We

20 We have Demonstration what Indulgence can do, by the *Quakers*; who, though they out-do the *Apostate Jews*, the *Mahometans*, and all who have ever liv'd, in the most hellish Crimes of setting aside the Authority of all *Revelation*, in Pride, in Blasphemy, &c. yet pretend to be, and claim Privileges beyond those of *Christians*; and by other Gentlemen, that even the most shocking, the most odious Things, Actions, Vices, Crimes, &c. which, at first sight or hearing, would make a Man's Hair stand on end, by being allowed to be seen or heard constantly, become less and less offensive, and at last grow indifferent; when our present *Reformers* allow such to be *Christians*, who, the *Reformers*, an hundred Years ago, after they had torn the *Church* to pieces, allowed all Sects, had sent to *Turkey*, to have the *Scriptures* explained, durst not suffer such unheard of, such execrable Crimes; but punished the Founders of the *Quakers* for Blasphemy, &c.

They own, *Preface*, p. 4. they have been enquiring after Mr. H-- Character; and yet they will not own they have seen, and p. 35. declare they will not look into his Works, because that would have obliged them to have done many things they cannot

not do, or to have let somebody else have made *Observations*. If they pronounce that Author mad in print, by Hear-say, I fear they are acquainted with the Practices of the *Waltham Blacks*, shoot those in the dark, who defend their Masters Property. A *Parson* had a Dispensation to join with those, and discover their Actions and their Persons; perhaps one may do as much for these. Can they expect, that any one will believe them, that he, who has forced them and all their Friends, to the necessity of talking at this rate, is mad?

But what Disgrace is it to be in the Opinion of an *Atheist*, mad? When *Festus*, though in a high Station, had never heard of these things, heard *St. Paul* speak of them; he judged that divine Orator to talk like Men in *Bedlam*, to be mad: but *St. Paul* soon made him tremble, and adjourn the Cause. Indeed *St. Paul* allows, a parallel Case would naturally produce that Effect, *I Cor. 14. 23.* — *And all speak with Tongues, and there come in those that are unlearned, or Unbelievers, will they not say, Ye are mad?*

Nothing is below our *Droll*, who ever supposed a Man could sufficiently clear any one Article in the Compass of a *Sermon*,

men, much less many? There is as much printed for this Cause, as will take in those who are willing. The Authors pretend not to work Miracles, take off the Curse, convert *Apostate Jews*, much less to reconvert their *Disciples*. We have some hopes of *Mahometans*, because they were brought in by force. 34. 'Tis no News to tell us, that most of our Books will be useless; our Friend has told us that long ago, in his *Introduction to M. sine P.* p. 24.

After our *Jesuit* has, by his Confessions, shewed his Cloven-Foot, he every now and then transforms himself into an *Angel of Light*, p. 31.—*Though it is mentioned to prove a true Doctrine, yet it doth only serve to give the Enemy thereof a greater Advantage, as if we wanted better Arguments to support it.*—Suppose *Lucifer*, when he had seduced those, who after followed him, to set up for themselves, should have transformed himself into an *Angel of Light*, and had been insinuating something of their own Power among those who stood, and called those who fell, Enemies, and some of those, who stood, should have asserted some Manifestations of the Power of the *Elabim* over them, would he not have said

said as above? *Though*-- So p. 39. he cites St. Paul's Advice to Believers, *Phil.* 2. 1, 3.—*Let each esteem other better than themselves.* Are Believers, to do this to professed *Apostates*? Would not the *Devil* be ashamed to offer this to an *Angel*? I could wish as well as they, and prescribe for them; but I doubt, they are past Grace, their, or my Receipt, will not cure them. My Friend has shewed, that nothing but eternal *Sulphur* will cure such; we will make this, make him confess this true Doctrine, and do something to make amends for the Mischief he has done for many Years, before we take his Advice.

The *Observers* have not seen this, do not understand that, whether they act a Farce, and pretend they cannot see, or the Curse is upon them, and they really do not see; as others can see, I shall not spend any time to cure one of either sort. How should they expect to see any of these things in *Classicks*, in *Rabbinical* Books, or in their own Heads. Education has been asserted to be the only Cause of *Religion*, of *Superstition*, &c. Why may it not be asserted in Men thus educated, to be the Cause of *Atheism*? They should have seen and understood almost every thing, that pretend to be Judges about these

these things, and bully others for making Mistakes. These things are but lately discovered, and they are so terrible to them, that far from reading and considering them, they are in Agonies at the sight of them, and can scarce have patience to look at them. Would any have objected against a *Layman's* meddling with the *Scriptures*, because he had not time? who, perhaps, has spent more time that way than any *Clergyman* alive has done, (though Time is not always the Measure of acquiring Knowledge, much less of recovering the Systems of Knowledge, which were lost many Ages ago) and dissuade others from minding him; when, but t'other day, they would have made Sir *I. N.* who had spent all his time about Bubbles and Cobwebs, and only handed out a few Scraps from *Clarke*, who could neither of them read, a faithful Interpreter of the *Scriptures*.

Does any General of an Army challenge, and persuade an Officer in the Enemies Army, to leave his Fellow Soldiers and *Artillery*, and fight them single hand, and call him mad, if he do not? Would any honest Man have fallen foul upon a few naked Words, when they knew there was much writ about them,

till

till they had seen whether the things were proved? Would any have brought in their Forgeries, till they had removed what had been said against them; or quoted *Arabick*, when they must know it had been contested and yielded?

Besides their Treatment of Mr. C—— they treat the *Corporation of Bristol*, his Hearers, and all his *Christian* Readers, not only as ignorant, but as Ideots, as if they could not understand a Sentence concerning the first Points in *Christianity*; and, as if the *Observer* could juggle Mankind out of their Senses, asserts, that the Foundations of *Christianity* are things not to be understood, talking about them will make Men *Enthusiasts* and *Atheists*, when they themselves are such, and have made others such. For if there be no such single Person as they imagine, their Imaginations do not prevent, but make them *Atheists*, without *Elahim*.

You exclaim against the *Pope* for ordering Penance to be inflicted upon Offenders, for excommunicating those he calls *Hereticks*; and yet you, *Imaginers*, do the same every day. If a Man be a real *Jew*, a *Confessor*, you turn him out of your Synagogues; if he holds any thing, that the real *Jews* have given him,
you

you make it as uneasy to him as you possibly can, and suffer him not to acquire any thing you can hinder him of; and, if it were in your power, you would deprive him of his eternal Inheritance.

If Mr. C—— had, or I should explain every *Hebrew* Word, in every Variation through the whole *Root*, in the strictest Expressions the *English* can afford, they would treat those *English* Words, or Expressions, as they have done the *Hebrew*, which they have compared with, nay derived and construed from that Jumble of Forgeries, they call *Arabick*, put the divine Writings upon the level, nay below any Ristraf: Compare the *English* with the *Dutch*, or *Ec.* insert, transpose, suppose, *Ec.* make work for their Lives and mine; such as have followed them, have made them what they are. I'll trust the Understanding of my unbiassed Readers, and leave it to them to judge of the Authors and their Works. I have shewed the Readers of the *Observations*, who read mine, how to understand them, and judge of the Authors. I'll try if I can do what never Man could, make one of them write a Sentence, that has no Ambiguity or Intent to deceive in it.

If

If any one of my Readers stick at any thing I have given in short, I have refer'd them to Books where they may find it explained. Those Books are now perhaps in as many Hands as *Bythner's Grammar* is; and those who have read them will soon set the Unlearned right. p. 34. 38. When the *Church*, or the *Divines*, by admitting the Traditions and Opinions of interested Men, were not sound, but corrupted, How came Mr. *Wyclif*, whose Family's Seat is near Mr. *H*—— home, to be wiser than others, and reject *Papery*? Did he allow pretended Traditions from the *Jews*, from *St. Peter*, from the *Church*; Expressions in their *Liturgies*, human Rules, or even their Laws? Did he regard what those skill'd in the *Languages* of the *Apostates*, which you call the *Oriental Languages*; what the *Chiefs* of the *Romish Church*; what their *Commentators*; or if they had had such *Jesuits* as we have now, had said, or their calling him Names, or even their Curses? Did not he make all their *Books* be burnt? What then? Mr. *H*—— guessed at such a Turn seven Years ago in the *Introduction to M--- sine Prin.* p. 24. Did not *Wyclif's* Doctrine force even *Kings* and *Queens* to come in, to reform; and

M

have

have not those who offered to look back been expelled?

The *Greek*, as well as the *Hebrew*, a few Years after the Publication of the *New Testament*, was lost. Indeed, there are many Writings in that *Tongue*, and some about the Subjects in the *New Testament* remain, and none but the *Text* in the *Hebrew*; but they all lay uncultivated till lately. If the *Popes* had made as many Alterations in the Constructions of the *New Testament*, by pretended Traditions, *Pointing*, or any other Method, without defacing the *Text*, to serve their turns, as the *Apostates* have done in the *Old*, would any have stuck at exposing them and rectifying the Faults?

Why might not a *Layman* do either of these? And why do they assert, p. 37. that it is not as lawful to hint at, or name the Works of a *Christian*, in a Sermon, to prove *Christianity*, as 'tis for a *Moralist* to cite all the *Infidels* preserved, who, for want of *Religion*, made that a *Succedaneum*? Who? the *Devil* ordained the *Rabbies* and *Mahumet*: Were not they *Laymen*? And do not you cite them to prove your *Religion*?

They, at p. 38. direct how, and what the *Clergy* shall preach. If ever Man preach

preach upon *Hebrew Words*, which will accord to their Rules, agree with the *Apostate Jews*, with *Arabick &c.* so that there can be no Exceptions, it must be about such things, as the *Apostates* supposed did not oppose their *Religion*. What *Texts*, Words, or Constructions, can be without Exceptions, as long as there is a Word like any of them in any of the *Mahometan Countries*; and the *Apostates* have the Translation of them, and the *Observers* the Application of them? No Evidence, Usage, nor Rules from the *Text*, will hold against their *Religion*, if you will let them be Judges.

If the—be Atheists, and all their Sophistry, Railing, and calling Names, be used to deter *Clergymen* from examining the *Scriptures*, then my Labour is not lost in exposing them and it.

Who are now to be Judges in this Affair; and from whence, and upon what, are they to give Judgment? Those who will not read Mr. *H—* Works, but only read a few Scraps of a very few Accounts of things, upon which he has writ? Does any one try a Cause with Scraps of their Evidence? An Attorney may make a *Brief*, a Reference to the Evidence, but the whole, and the Arguments of the

Council, for every part of it, are to be heard.

Plague me, and the World, no more with *Arabick* and *Pointing*; if you do, I shall treat you in another manner; nor with insignificant ambiguous Words; but say, I believe, and can prove, from the *Hebrew Text*, that the *Essence* in *Christ*, and the *Holy Ghost*, were not *Coeternal* and *Coequal* in power with the *Father*, or that there is but — Person, that has all Power, and that the others — are Creatures, or *&c.* Who, by Name, has proved it, in which Books, and Pages, and by what *Texts*? If you stick at that; what Distinction you make in the Persons other than *aeconomical*, and produce your *Texts*.

Advice to study the *Oriental Languages* may be right, if rightly used, to discover the Villanies and Evasions of their Authors, and to detect and avoid them. So it may be to read the Books of the *Papists*, nay even of the *Moralists*, if one had a long Lease of one's time, and were not answerable for mispending it, or could find no better Employment.

If the Sense of the Words in the *Alcoran*, which the *Mahometan Priests* have preserved, be to determine the Sense of the Words in the *Bible*, let the *Mahometan*

metan Priests have the *Livings*, and let them teach us.

If *Bythner's* first Rule for the *Hebrew* be allowed, the *Language* is at the Will of every Villain. If it takes in *Arabick*, it may as well take in all the *Languages* in the World; and no Word in any *Language* signifies any thing; and we must look back to the first Method, to *Hieroglyphicks* and Tradition, and from thence to the *Pope*, and then to the ———

You attribute it to your Conduct, that your Party is numerous and strong, and has lately increased. I must not allow you too much: I must do Justice. Your Scheme came first from the *Devil*, and is the Darling of those, who, through Pride, aim at being reputed to be what they are not, and cannot be; and is adapted for, and will be always a Bait, which will catch Men, who have neither Resolution to acquire, nor Submission to be taught from those who have acquired; who know not, and will not take Information from *Revelation*, what they are, and in what State they are, and consider not, that their Imaginations, or the Approbation of others, are not to be the Rule by which those *Persons*, who have infinite Wisdom, and infinite Power,

are to judge of the Behaviour of every one to them here, and thence to determine his Fate to all Eternity. And as Pride, which keeps them in Ignorance, is natural to those, who are rich, or in high Stations, or only suppose themselves learned or wise, are so in other Knowledge, which has no Relation to this, in Science falsely so called; and those who have nothing either without or within; follow Power, Pomp, Shew, Numbers, &c. It gives them such scornful, brutish, headstrong Tempers, that 'tis impossible to cure the one, till they will submit to have the other cured. We hope that this Light, which the *Observer* in his *Preface*, says he expected soon should, never, will go out; but that it will, among Men of common Sense, prevail against the present Scheme. The implanted Desire of acquiring Knowledge in perfect Man, and the Pretence of the Devil's shewing them how to come at it, was the Devil's Bait, which seduced him: So as it is shew'd that we are possess'd of that Treasure, and can convey all Knowledge, that is necessary for fallen Man, we hope it will be a Bait to retrieve such of fallen Men, as are capable and willing to look into it. The *Observers* droll, by their
Adver-

Advertisement, in the *Craftsman*, October 2, 1736. for the sake of a Sneer, has made one just *Observation*; and also owned this, in owning, That as soon as any have tasted what Mr. *H-* has offered, their Palates nauseate such filthy Stuff as the *Masora*, &c.

As the original Sin of *Adam* was effectual to Death &c. to all his Posterity; so the Crime of *Ham*, who ridiculed him who had been the Instrument to preserve the Races of Men, fell upon all his Posterity; and they are Slaves to Servants to this day. So the Crime of *Nimrod*, and his, and their Posterity, who adhered to him, was upon all their Posterity. So the *Apostate Jews* and *Mahometans*, who followed them, are still Slaves; and those, who have followed you, if they do not take this Opportunity, are like to be Slaves during this World.

I hope this will be a Warning for others, to deter them from attacking an advanced Party, when they know not what is in the Rear. You see what you have got by bullying about things you know nothing of. Did you intend to have it proved, (to pass over other things) that he who was *מלך*, was to come in

our Flesh; that *Christ* was not to meddle with the Constructions of the *Hebrews*; that *He*, who was to sit upon the Throne and the Lamb slain, was to have all Power, and all Honour, &c. paid to them, for redeeming Men? And so to set all your Succedaneums aside: How silly will the *Old Women* look, when they see these things; and others which will be added, as *Deut. 4. 7. אלהים קרבים* &c.

I return my Thanks to these Gentlemen for exposing their Cause, and their Evidence, and their Conduct, and bringing the Cause to an Issue, and forcing the Learned to give Judgment, that none need be under any Apprehension of what they can do; but may safely prosecute the Study of the *Scriptures*, and make themselves wise unto Salvation.

I thank them for all their Quotations, all their Comparisons, all their Applications, all their Sneers, they always fall upon the Party, who is in the wrong; and he who conquers generally had them to find, when he had done his Work. As my Studies are not turned that way, if they had not provided me, I should have been at a loss.

These

These must be some poor *Owls*, who will not see the Light, who cannot see the Difference between things present, and at a distance, but judge the nearest the greatest; who have got good *Living*s, and expect, if this go on, there will be some Enquiry into Qualifications and Actions, so make all the Noise they can to prevent it; though they judge no better in that, than in the rest; for 'tis the most infallible Method to hasten it.

They were in the right to conceal their Names; for when these things are a little more read, so better and more generally understood, and the Nation shall find how such have used them, whatever become of such of them, as are then alive, who will, if that be allowed, conform to, declare, or subscribe any thing; the good People of *England* will ransack *W—*
A— &c. scour the *Churches*, and wherever the *Insignia*, or a Name of any of them, can be found, or any can remember where any of them were laid, they will carry away the Remains of them, and even the innocent neighbouring Earth to the common Jakes, that their Remains may be as Dung upon the Face of the Earth, to revenge the Attempt you have made to destroy Mankind.

Those

Those who have from Children been taught to understand things, by given Rules, and never consider'd when they came of Age, whether those who made the Rules, were Friends or Foes ; or whether those, who taught them, had ever consider'd, whether they were right or wrong ; nor ever took the trouble to examine for themselves, make it a Wonder, how one, who was never willing to take any thing in that manner, but was resolv'd to see for himself, made a vast number of Observations and Collections in *natural* things, thirty Years ago, and has ransacked what is printed, should see things in another Light, than they have done ? 'Tis millions to one, that no one Man should make such an Attempt ; and if millions had seen, as he has seen, and as he sees, 'tis millions to one, whether one of them could have endured the Labour of making Observations in things and Books, and durst have published an Universal *System*, in opposition to the Notions of all the Men which are past, and preserved, or in being, in his time. Of hundreds of millions, there was not above two or three, who durst say, that the *Airs* the *Names* were not *Elahim*. Of vast numbers of millions of *Turks*,
scarce

scarce one durst say, that *Mahomet*, tho' he had given no Evidence of his Mission, was not the *Prophet*. Of vast numbers of millions of the *Apostate Jews*, since the Dispersion, scarce any one has, for any thing that appears to me, become a real *Christian*. For many *Centuries* scarce one durst oppose the Errors in *Popery*, till Mr. *Wyclif* stood up. 'Tis not difficult to show what is wrong almost in any System, raised or explained by Man; but the Difficulty lies upon each who reforms, to substitute what is not only better, but what is not liable to any material Objection in its stead: when such a one appears, and performs it, 'tis no wonder, that every Dog barks at him.

Your Party were afraid, that the Answerer should force you to beg Pardon in Print, of the Persons you have abused. I like *Moderation* between Man and Man; yet I am doubtful, where one attempts to damn others: But be that as it will; your shewing that the *Sermon*, which Mr. C—— preached, and the *Corporation* of the City of *Bristol* printed, in proof of *Christianity*, is the first that was unanswerable, and cannot be evaded, is the greatest Honour that you could do,

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or that has been confer'd upon a *City*,
since *Printing* was invented. And I
think it sufficient for them; and 'tis be-
low the rest, to take any Notice of any
thing you can say or do.

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F I N I S.

